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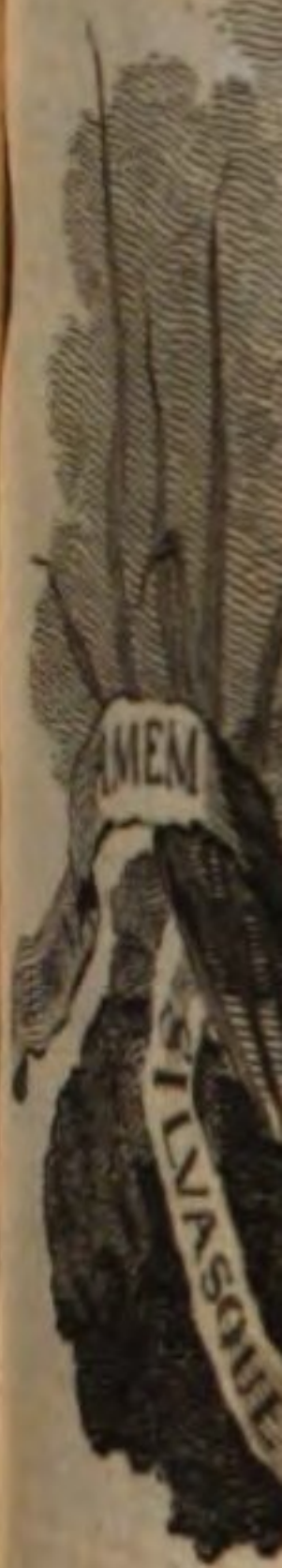
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In TWO

Cantando
The



Printed for J. J.

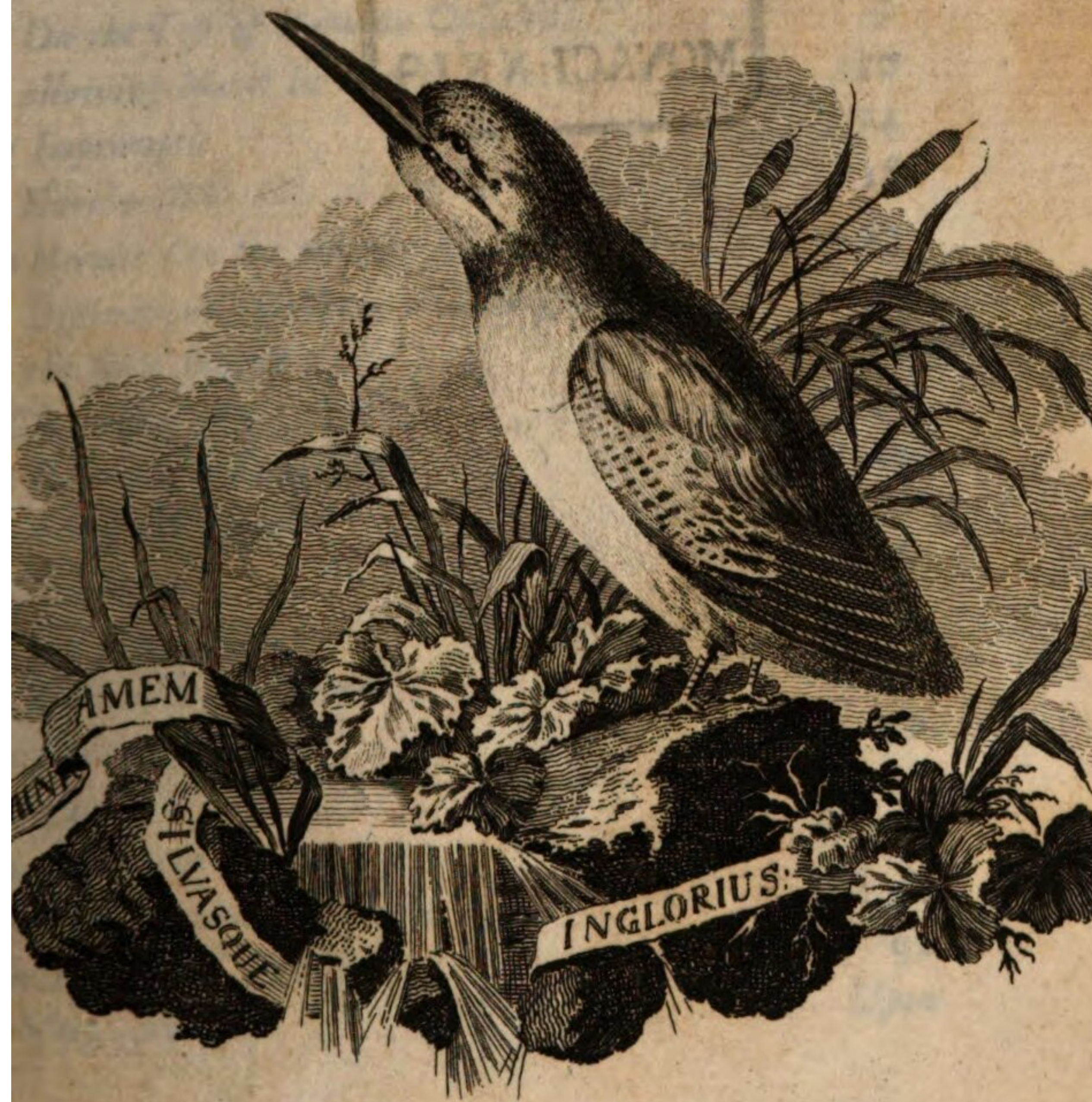
In TWO VOLUMES. With DECORATIONS.

— His ego longos

Cantando puerum memini me condere soles. VIRG.

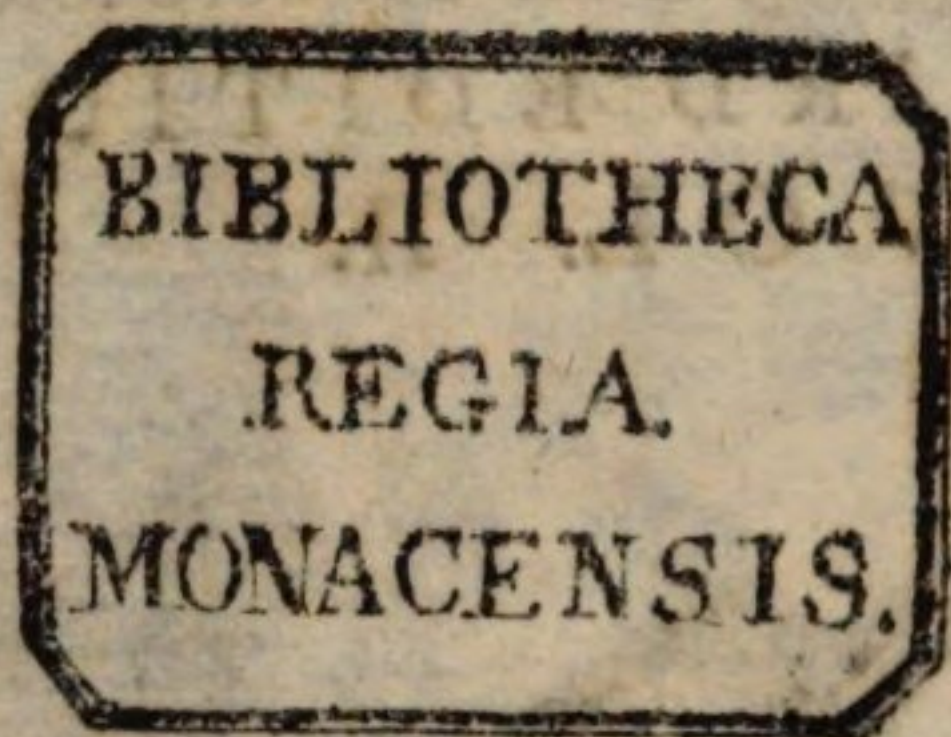
The THIRD EDITION.

VOL. II.



LONDON:

Printed for J. DODSLEY in Pall-Mall. M. DCC. LXVIII.



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On allowing Merit
The Impromptu
A Humourist
The Hermit (in the
On Distinctions, O
On the same subject
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On Reserve, a Fra
On External Figur
A Character
An Opinion of Gho
On Cards, a Fra
On Hypocrisy
On Vanity
An Adventure
On Modesty and I
The History of Do
Vol. II.

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MEN

"Every single
"of genius,
"of import
"impression
"mon thing
"frivolous

ESSAY

VOL. II.

O N
MEN AND MANNERS:

Every single observation that is published by a man
“ of genius, be it ever so trivial, should be esteemed
“ of importance ; because he speaks from his own
“ impressions ; whereas common men publish com-
“ mon things, which they perhaps glean’d from
“ frivolous writers.”

ESSAY on Writing and Books, Numb. LXIV.

VOL. II.

B

ON

THE MANNER

“ Every single observation that is published by
“ of genius, be it ever so trivial, should be of
“ of importance; because he speaks from a
“ impressions; whereas common men publish
“ men things, which they perhaps glean
“ frivolous writers.”

ESSAY ON WRITING AND BOOKS, Numb.

B

VOL. II.



ON P

THIS is not
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ence authors.
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modesty; a pr
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ON PUBLICATIONS.

TIS not unamusing to consider the several apologies that people make when they commence authors. It is taken for granted that, on every publication, there is at least a seeming violation of modesty; a presumption, on the writer's side, that he is able to instruct or to entertain the world; which implies a supposition that he can communicate, what they cannot draw from their own reflexions.

g appellations. He is in general styled the
loving, candid, and courteous creature that ever
ed ; with a view, doubtless, that he will de-
the compliment ; and that his favour may be
ed at the expence of his better judgment. Mean-
le expectation ! The accidental elopements and
tures of a composition ; the danger of an im-
et and surreptitious publication ; the pressing
indiscreet instances of friends ; the pious and
meant frauds of acquaintance ; with the irresisti-
ommands of persons in high life ; have been ex-
often substituted in place of the real motives,
y and hunger.

HE most allowable reasons for appearing thus
ublic are, either the advantage or amusement of
fellow-creatures, or our own private emolument
reputation.

MAN possessed of intellectual talents would be
e blameable in confining them to his own pri-
use, than the mean-spirited miser, that did the
e by his money. The latter is indeed obliged to
adieu to what he communicates ! the former
ys his treasures, even while he renders others the
better

When a writer
tive of his pub-
for accusation,
thoughts, which
vend, has ro-
appointed of his
ridicule ; and,
case, to make

When the lo-
the case appears
world, distinguish-
with a reluctance
self above them.
and fame is grown
is somewhat incli-
city ; and to di-
covery of a flaw.
ous body, man-
lightens ; but it
the other more d-
is a sort of turn
though a writer

WHEN a writer's private interest appears the move of his publication, the reader has a larger scope for accusation, if he be a sufferer. Whoever pays for thoughts, which this kind of writers may be said to vend, has room enough to complain, if he be disappointed of his bargain. He has no revenge, but ridicule; and, contrary to the practice in other cases, to make the worst of a bad bargain.

WHEN the love of fame acts upon a man of genius the case appears to stand thus. The generality of the world, distinguished by the name of readers, observe with a reluctance not unnatural, a person raising himself above them. All men have some desire of fame, and fame is grounded on comparison. Every one then is somewhat inclined to dispute his title to a superiority; and to disallow his pretensions upon the discovery of a flaw. Indeed, a fine writer, like a luminous body, may be beneficial to the person he enlightens; but it is plain, he renders the opacity of the other more discernible.—Examination, however, is a sort of turnpike in the way to fame, where, though a writer be a while detained, and part with a

no room to hesitate, or need to make apology—
on self-interest inclines a man to print, he should
consider that the purchaser expects a penny-worth
for his penny; and has reason to asperse his honesty
if he finds himself deceived—Also, that it is possible
to publish a book of no value, which is too frequently
the product of such mercenary people.—When fame
is the principal object of our devotion, it should be
considered whether our character is like to gain in
point of wit, what it will probably lose in point of
modesty: otherwise, we shall be censured of vanity
rather than famed for genius; and depress our charac-
ter while we strive to raise it.

AFTER all, there is a propensity in some to com-
municate their thoughts without any view at all: the
sanguine of these employ the press; the less
they are contented with being impertinent in con-
versation.

On

courtier, and an academick.

SAYS the citizen, I am told continually of taste, refinement and politeness ; but methinks the vulgar and illiterate generally approve the same productions with the connoisseurs. One rarely finds a dskip, a building, or a play, that has charms for a critic exclusive of the mechanick. But, on the other hand, one readily remarks students who labour to be dull, depraving their native relish by the very means they use to refine it. The vulgar may not indeed be capable of giving the reasons why a composition pleases them. That mechanical distinction may leave to the connoisseur. But they are at all times, methinks, judges of the beauty of an effect, a sort of knowledge in most respects allowedly more intimate than that of the operator.

SAYS the courtier, I cannot answer for every individual instance: but I think, moderately speaking, the vulgar are generally in the wrong. If they happen to be otherwise, it is principally owing to their implicit reliance on the skill of their superiors : and this has sometimes been strangely effectual in making them imagine they relish perfection. In short, if

consider some person's judgment as a certain standard or rule; they find the object exactly tally; and the demonstrated appearance of beauty affords them a small degree of satisfaction.

It is the same with regard to the appetite, from which the metaphor of taste is borrowed. "Such soup or olio, say they, is much in vogue; and if you do not like it, you must learn to like it."

But in poetry, for instance, it is urged that the vulgar discover the same beauties with the man of learning.

Now half or more of the beauties of poetry depend on metaphor or allusion, neither of which, by a mind uncultivated, can be applied to their proper counterparts. Their beauty, of consequence, is like a picture to a blind man.

How many of these peculiarities in poetry turn on a knowledge of philosophy and history: and I may add, these latent beauties give the most delight to such as can unfold them.

I MIGHT

THE Academic spoke little, but to the purpose; asserting that all ranks and stations have their different spheres of judging: That a clown of native taste enough to relish Handel's Messiah, might unquestionably be so instructed as to relish it yet more: That an author, before he prints, should not flatter himself with a confused expectation of pleasing both the vulgar and the polite; few things, in comparison, being capable of doing both in any great degree: That he should always measure out his plan for the size of understanding he would fit. If he can content himself with the mob, he is pretty sure of numbers for a time. If he write with more abundant elegance, it may escape the organs of such readers; but he will have a chance for such applause as will more sensibly affect him. Let a writer then in his first performances neglect the idea of profit, and the vulgar's applause entirely: Let him address him to the judicious few, and then profit and the mob will follow. His first appearance on the stage of letters will engross the politer compliments; and his latter will partake of the irrational huzza.

On

CONFESS, I have no great taste for poetry ; but, had, I am apt to believe I should read no other y than that of Mr. Pope. The rest but barely at a mediocrity in their art ; and, to be sure, y of that stamp can afford but slender plea-

Now not, says another, what may be the gen- n's motive to give this opinion : But I am per- d, numbers pretend the same through mere isy or envy.

READER considers an author, as one who lays to a superior genius. He is ever inclined to te it, because, if he happen to invalidate his he has at least one superior the less. Now gh a man's absolute merit may not depend upon inferiority of another, yet his comparative worth s in regard to that of other people. Self-love, fore, is ever attentive to pursue the single point mitting no more into the class of superiors, than impossible to exclude. Could it even limit the er to one, they would soon attempt to under- him. Even Mr. Pope had been refused his ho- nours,

also. It here
many that ha
such as migh
feriors.

Let us not
a person ename
that excelled in
that as a repu
though some m
spot, yet other
equal cultivation

On the whole
soil, and the ex
discovered, if t
should meet with

Mr. POPE's c
tem consolidati
serving ease and
perhaps, he ha
tion, excelled.

so. It hereby not only depresses the characters of any that have wrote, but stifles the genius of such as might hereafter rise from amongst our inferiors.

LET us not deny to Mr. Pope the praises which a person enamoured of poetry would bestow on one that excelled in it : But let us consider Parnassus rather as a republick than a monarchy ; where, although some may be in possession of a more cultivated plot, yet others may possess land as fruitful, upon equal cultivation.

ON the whole, let us reflect, that the nature of the soil, and the extent of its fertility, must remain undiscovered, if the gentleman's desponding principle could meet with approbation.

MR. POPE's chief excellence lies in what I would term consolidating or condensing sentences, yet preserving ease and perspicuity. In smoothness of verse, perhaps, he has been equalled : In regard to invention, excelled.

ADD

merit of uniting the style of Juvenal and Persius
that of Horace.

TYR gratifies self-love. This was one source of
popularity ; and he seems even so very conscious
as to stigmatize many inoffensive characters.

THE circumstance of what is called alliteration
the nice adjustment of the pause, have conspired
to charm the present age, but have at the same time
in his verses a very cloying peculiarity.

But, perhaps, we must not expect to trace the
softness of Waller, the landkip of Thomson, the fire of
Milton, the imagery of Shakespear, the simplicity
of Spenser, the courtliness of Prior, the humour of
Swift, the wit of Cowley, the delicacy of Addison,
the tenderness of Otway, and the invention, the spirit,
the sublimity of Milton, joined in any single writer.
Lovers of poetry, therefore, should allow some
credit to those who shine in any branch of it, and
arrange them into classes according to that species
in which they shine.

“ Quare

into a poet of eminence.

Alfred, the great English king, is entirely his
suggested criticisms have done little more than con-
cerning the time really taken up by the great
epic writers: that, if they could not frame a la-
they might at least establish a precedent of unex-
tionable authority. Homer, say they, composed
action of his kind, or rather his action may be
dated to the space of two months. His Odyssey
according to Bohn and Dacier is extended to eight
years. Virgil's *Aeneid* has lasted nearly thirteen cen-
turies in its commentators. Tasso's poem included
himself. But leaving such knotty points to pe-
that appear born for the distinction of the poet as a
actor or to establish laws to be more likely to
observed or corrected. An epic writer, though
limited as regards to the time of his action, and
no matter of talent with regard to the time he takes
to write his poem, is still subject to the same re-
straint of circumstance. He is bound as allowed as it
liberty that he can possibly take in his composition
but is tightly circumscribed with regard to
space which it is compelled to And no wonder
for the writer's sense of responsibility may be redoubled

n epic poem, have universally agreed that some
in space is not to be exceeded. Concerning this,
totle, their great Lycurgus, is entirely silent.
eeding criticks have done little more than cavil
erning the time really taken up by the greatest
writers : that, if they could not frame a law,
might at least establish a precedent of unexcep-
able authority. Homer, say they, confined the
on of his Iliad, or rather his action may be re-
ed, to the space of two months. His Odyssey,
ording to Bossu and Dacier, is extended to eight
s. Virgil's *Æneid* has raised very different opi-
s in his commentators. Tasso's poem includes a
mer—But leaving such knotty points to persons
appear born for the discussion of them, let us en-
vor to establish laws that are more likely to be
yed, than controverted. An epic writer, though
ted in regard to the time of his action, is under
ort of restraint with regard to the time he takes
nish his poem. Far different is the case with a
er of *Impromptu's*. He indeed is allowed all the
ties that he can possibly take in his composition,
is rigidly circumscribed with regard to the
e in which it is compleated. And no wonder ;
whatever degree of poignancy may be required in
this

at kind of larder, which certain eminent adepts in chemistry have contrived to raise, while a joint ofutton is roasting. We do not allow ourselves to blame it's unusual flatness and insipidity, but extoll the little flavour it has, considering the time of it's vegetation.

An extemporaneous poet, therefore, is to be judged as we judge a race-horse; not by the gracefulness of his motion, but the time he takes to finish his course. The best critick upon earth may err in determining his precise degree of merit, if he have either a stop-watch in his hand, nor a clock within his hearing.

To be a little more serious. An extemporaneous piece ought to be examined by a compound ratio, or a medium compounded of it's real worth, and the shortness of the time that is employed in its production. By this rule, even Virgil's poem may be in some sort deemed extemporaneous, as the time he took to perfect so extraordinary a composition, considered with it's real worth, appears shorter than the time employed to write the disticks of Cosconius.

ON

HAVING ever made it my ambition to see my writings distinguished for something poignant, unexpected, or, in some respects, peculiar; I have acquired a degree of fame by a firm adherence to the conceits. I have stung folks with my epigrams, amused them with acrosticks, puzzled them with rebus's, and distracted them with riddles. It remained only for me to succeed in the Impromptu, for which I was utterly disqualified by a whorisonowness of apprehension.

STILL desirous, however, of the immortal honor grow distinguished for an extempore, I petitioned pollo to that purpose in a dream. His answer was as follows. "That whatever piece of wit, either written or verbal, makes any pretence to merit, as of extemporaneous production, shall be said or written within the time that the author supports himself on one leg. That Horace had explained his meaning, by the phrase STANS PEDE IN UNO. And forasmuch as one man may persevere in the posture longer than another, he would recommend it to all candidates for this extraordinary accomplishment,

most pleasure as well as veneration ; hoping, that, however I was debarred of the acumen requisite for an extempore, I might learn to weary out my betters in standing on one leg.

consider the mind that is allotted him with as much attention as the circumstances. It were superfluous to evince that the same objects which one desires, are frequently to another the substantial source of admiration. The man of business and the man of pleasure are to each other mutually contemptible; and a blue garter has less charms for some, than they can discover in a butterfly. The more candid and dispassionate observer condemns neither for his pursuits, but for the derision he so profusely lavishes upon the disposition of his neighbour. He concludes that schemes infinitely various were at first intended for our pursuit of pleasure; and that some find their account in raising a cry of hounds, as much as others in the dignity of Lord Chief-Justice.

HAVING premised thus much, I proceed to give you an account of a character which came within the sphere of my own observation.

Not the entrance of a cathedral, not the sound of a passing bell, not the furs of a magistrate, nor the pomp of a funeral, were fraught with half the solemnity of face!

NAY

and men's features, though ever so much roughened, were sure to grow smooth at his approach.

THE man had nothing vitious, or even ill-natured in his character ; yet he was the dread of all jovial conversation ; the young, the gay, found their spirits fly before him. Even the kitten and the puppy, as it were by instinct, would forego their frolicks, and be still. The depression he occasioned was like that of a damp, or vitiated air. Unconscious of any apparent cause, you found your spirits sink insensibly : And were any one to sit for the picture of ill-luck, it is not possible the painter could select a more proper person.

YET he did not fail to boast of a superior share of reason, even for the want of that very faculty, sensibility, with which it is supposed to be always joined.

INDEED he acquired the character of the most ingenious person of his county, from this meditative temper. Not that he had ever made any great discovery of his talents ; but a few oracular declarations, joined with a common opinion that he was

deterred them.

E was one day overheard at his devotions, re-
ing his most fervent thanks for some particulari-
in his situation, which the generality of mankind
ld have but little regarded.

CEPT, said he, the gratitude of thy most hum-
yet most happy creature, not for silver or gold,
tinsel of mankind, but for those amiable peculia-
s which thou hast so graciously interwoven both
my fortune and my complexion: For those
ures so well adapted to that frame of mind thou
assigned me.

HAT the surname which has descended to me is
le to no pun.

HAT it runs chiefly upon vowels and liquids.

HAT I have a picturesque countenance rather
one that is esteemed of regular features.

THAT

TH
sounds
rocks
spot,
of pr
them

THA
giving
another,
very, to
clining a
maintain

THAT
ingenuous
from the
which rig

THAT
infirmities
employ th

THIS
night, as

THAT my estate is over-run with brambles, resounds with cataracts, and is beautifully varied with rocks and precipices, rather than an even cultivated spot, fertile of corn, or wine, or oil ; or those kinds of productions in which the sons of men delight themselves.

THAT as thou dividest thy bounties impartially ; giving riches to one, and the contempt of riches to another, so thou hast given me, in the midst of poverty, to despise the insolence of riches, and by declining all emulation that is founded upon wealth, to maintain the dignity and superiority of the Muses.

THAT I have a disposition either so elevated or so ingenuous, that I can derive to myself amusement from the very expedients and contrivances with which rigorous necessity furnishes my invention.

THAT I can laugh at my own follies, foibles, and infirmities ; and that I do not want infirmities to employ this disposition.

THIS poor gentleman caught cold one winter's night, as he was contemplating, by the side of a

OCCASIONAL POEMS.

his dog, that growing corpulent refused a
when it was offered him.

the memory of a pair of breeches, that had
him excellent service.

AVING lost his trusty walking-staff, he com-
eth.

his mistress, on her declaring that she loved
ips better than potatoes.

an ear-wig that crept into a nectarin that it
t be swallowed by Cloe.

cutting an artichocke in his garden the day
Queen Anne cut her little finger.

PIGRAM on a wooden-peg.

DE to the memory of the great modern—who
invented shoe-buckles.

THE

I prefers before all others, and which most reveres this deity : that month which ever weaves a verdant carpet for the earth, and embroiders it with flowers. The banks became inviting through their coverlets of moss ; the violets, refreshed by the moisture of descending rains, enriched the tepid air with their agreeable perfumes. But the shower was past ; the sun dispersed the vapours ; and the sky was clear and lucid, when Polydore walked forth. He was of a complexion altogether plain and unaffected ; a lover of the Muses, and beloved by them. He would oftentimes retire from the noise of mixt conversation, to enjoy the melody of birds, or the murmurs of a water-fall. His neighbours often smiled at his peculiarity of temper ; and he no less, at the vulgar cast of theirs. He could never be content to pass his irrevocable time in an idle comment upon a newspaper, or in adjusting the precise difference of temperature betwixt the weather of to-day and yesterday. In short he was not void of some ambition, but what he felt he acknowledged, and was never averse to vindicate. As he never censured any one who indulged their humor inoffensively, so he claimed no

by merit had arrived at station, but he thought all should in life's visit leave some token of their presence; and that their friends might more readily expect it from them, than they from their rarity.

HERE were few, he thought, of talents so very considerable, as to be unalterably excluded from all hopes of fame: and in regard to such as had a liberal education, he ever wished that in some art or science they would be persuaded to engrave their names. He thought it might be some pleasure to reflect that their names would at least be honoured by their descendants, although they might escape the notice of such as were not prejudiced in their

WHAT a lustre, said he, does the reputation of a name, a Waller, or a Walsingham, cast upon their posterity? and who would not wish rather to be descended from them, than from the mere carping of nobility? Yet wherever superb titles are faithfully offered as the reward of merit, he thought the elements of ambition were too transporting to be resisted. But to return.

fertile meadows, glittering streams, pendent rocks, and nodding ruins. But these indeed were much less the objects of his attention, than those distant hills and spires that were almost concealed by one undistinguished azure. The sea, indeed, appeared to close the scene, though distant as it was it but little variegated the view. Hardly indeed were it distinguishable but for the beams of a descending sun, which at the same time warned our traveller to return, before the duskiness and dews of evening had rendered his walk uncomfortable.

He had now descended to the foot of the mountain, when he remarked an old hermit approaching to a little hut, which he had formed with his own hands, at the very bottom of the precipice. Polydore, all enamoured of the beauties he had been surveying, could not avoid wondering at his conduct, who, not content with shunning all commerce with mankind, had contrived as much as possible to exclude all views of nature. He accosted him in the manner following. Father, says he, it is with no small surprise, that I observe your choice of situation, by which you seem to neglect the most distant and delightful landscape that ever my eyes beheld. The
hill,

have placed it, as to present them, in all their
auty, to your eye.

THE hermit made him this answer. My son, says
the evening approaches, and you have deviated
om your way. I would not therefore detain you
my story, did I not imagine the moon would
ove a safer guide to you, than that setting sun
hich you must otherwise rely upon. Enter there-
re for a while into my cave, and I will give you
en some account of my adventures, which will
lve your doubts perhaps more effectually than any
ethod I can propose. But before you enter my
ne abode, calculated only for the use of meditation,
are to condemn superfluous magnificence, and ren-
er thyself worthy of the being I contemplate.

KNOW then, that I owe what the world is pleased
call my ruin (and indeed justly, were it not for the
e which I have made of it) to an assured depen-
ence, in a literal sense, upon confused and distant
rospects: a consideration, which hath indeed so af-
cted me, that I shall never henceforth enjoy a landskip
at lies at so remote a distance, as not to exhibit all
it's

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how leave
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examination

I WAS born in the parish of a nobleman who arrived to the principal management of the business of the nation. The heir of his family and myself were of the same age, and for some time school-fellows. I had made considerable advances in his esteem ; and the mutual affection we entertained for each other, did not long remain unobserved by his family or my own. He was sent early upon his travels pursuant to a very injudicious custom, and my parents were solicited to consent that I might accompany him. Intimations were given to my friends, that a person of such importance as his father might contribute much more to my immediate promotion, than the utmost diligence I could use in pursuit of it. My father, I remember, assented with reluctance : my mother, fired with the ambition of her son's future greatness, through much importunity, “ wrung from him his slow leave.” I, for my own part, wanted no great persuasion. We made what is called the great tour of Europe. We neither of us, I believe, could be said to want natural sense ; but being banished so early in life, were more attentive to every deviation from our own indifferent customs, than to any useful examination of their polices or manners. Judge-
ment,

ations, when my ever-honoured companion was
acked by a fever. All possible means of safety
oving finally ineffectual, he accosted me in one of
s lucid intervals as follows.

ALAS ! my Clytander ! my life, they tell me, is of
ry short continuance. The next paroxysm of my
er will probably be conclusive.

THE prospect of this sudden change does not allow
e to speak the gratitude I owe thee ; much less to
ward the kindness on which it is so justly grounded.
nou knowest I was sent away early from my pa-
nts, and the more rational part of my life has been
ssed with thee alone. It cannot be but they will
ove sollicitous in their enquiries concerning me.
hy narrative will awake their tenderness, and they
nnot but conceive some for their son's companion
d his friend. What I would hope is, that they
ll render thee some services, in place of those their
loved son intended thee, and which I can unfeign-
ly assert, would have been only bounded by my
power. My dear companion ! farewell. All other
mporal enjoyments have I banished from my
heart ;

by the consideration that the nobleman, on whom my hopes depended, was removed from all his places. I waited on him ; and he appeared sensibly grieved that the friendship he had ever professed could now so little avail me. He recommended me however to a friend of his that was then of the successful party, and who, he was assured, would, at his request, assist me to the utmost of his power. I was now in the prime of life, which I effectually consumed upon the empty forms of our court-attendance. Hopes arose before me like bubbles upon a stream ; as quick succeeding one another, as superficial and as vain. Thus busied in my pursuit, and rejecting the assistance of cool examination, I found the winter of life approaching, and nothing procured to shelter or protect me when my second patron died. A race of new ones appeared before me, and even yet kept my expectations in play. I wished indeed I had retreated sooner ; but to retire at last unrecompenced, and when a few months attendance might happen to prove successful, was beyond all power of resolution.

HOWEVER, after a few years more attendance, distributed in equal proportions upon each of these
new

certained an utter aversion. I officiated however
a few weeks in my post, wondering still more and
re how I could ever covet the life I led. I was
r most sincere, but sincerity clashed with my situ-
n every moment of the day. In short, I returned
ne to a paternal income, not indeed intending
t austere life in which you at present find me en-
ed. I thought to content myself with common
ecessaries, and to give the rest, if aught remained,
charity; determined, however, to avoid all ap-
rance of singularity. But alas! to my great sur-
e, the person who supplied my expences had so
embroiled my little affairs, that, when my debts,
were discharged, I was unable to subsist in any
er manner than I do at present. I grew at first
rely melancholy; left the country where I was
n, and raised the humble roof that covers me in a
ntry where I am not known. I now begin to
k myself happy in my present way of life: I cul-
te a few vegetables to support me; and the little
there, is a very clear one. I am now an useless
vidual; little able to benefit mankind; but a
y to shame, and to confusion, on the first glance of
y eye that knows me. My spirits are indeed
ething raised by a clear sky, or a meridian sun;
but

YET will I not permit you to depart from an hermit, without one instructive lesson. Whatever situation in life you ever wish or propose for yourself, acquire a clear and lucid idea of the inconveniences attending it. I utterly contemned and rejected, after a month's experience, the very post I had all my lifetime been solicitous to procure.

On

TH E subject turned upon the nature of societies, ranks, orders, and distinctions, amongst men.

A GENTLEMAN of spirit, and of the popular opinion, had been long declaiming against any kind of honours that tended to elevate a body of people into a distinct species from the rest of the nation. Particularly titles and blue ribbands were the object of his indignation. They were, as he pretended, too invidious an ostentation of superiority, to be allowed in any nation that styled itself free. Much was said upon the subject of appearances, so far as they were countenanced by law or custom. The bishop's lawn; the marshal's surcoat; the baron's robe; and the judge's peacock, were considered only as necessary substitutes, where genuine purity, real courage, native dignity, and suitable penetration, were wanting to complete the characters of those to whom they were assigned.

It was urged that policy had often effectually made a point to dazzle in order to enslave; and instances were brought of groundless distinctions borne about in the glare of day by certain persons, who, being stripped

ped

complaisance to that sex whose softer dispositions rendered them more excusably fond of such peculiarities.

THAT, in favor of the ladies, he should esteem himself sufficiently happy in the honor of inventing one order, which should be styled The most powerful order of beauties.

THAT their number in Great Britain should be limited to five thousand ; the dignity for ever to be conferred by the queen alone, who should be styled sovereign of the order, and the rest the companions.

THAT the instalment should be rendered a thousand times more ceremonious, the dresses more superb, and the plumes more enormous, than those already in use amongst the companions of the garter.

THAT the distinguishing badge of this order should be an artificial nosegay, to be worn on the left breast ; consisting of a lilly and a rose, the proper emblems of complexion, and intermixed with a branch of myrtle, the tree sacred to Venus.

HAT when any person addressed a letter to a
of this order, the style should always be To
Right beautiful Miss or Lady such-a-one.

E seemed for some time undetermined whether
should forfeit their title upon marriage ; but at
th, for many reasons, proposed it should be con-
ed to them.

ND thus far the gentleman proceeded in his ha-
gue ; when it was objected that the queen, un-
she unaccountably chose to mark out game for
husband, could take no sort of pleasure in con-
ing this honor where it was most due : That as
es grew in years, this epithet of beautiful would
lesque them ; and, in short, considering the
lty of beauty, there was no lasting compliment
could be bestowed upon it.

AT this the orator smiled ; and acknowledged it
true : But asked at the same time, why it was
re absurd to style a lady right beautiful, in the
4 days

imes granted to a worthless son, in consequence of a
father's enormous wealth most unjustly acquired.
And few had ever surpassed in villainy the right
honorable the earl of A——.

THE company was a little surprized at the so-
phistry of our declaimant. However, it was replied
to, by a person present, that lord ——'s title being
fictitious, no one ought to instance him to the disad-
vantage of the p—rage, who had, strictly speaking,
never been of that number.

tain epithets which so frequently occur, that they
e the less considered ; and which are seldom or
ever examined, on account of the many opportu-
ties of examination that present themselves.

OF this kind is the word Gentleman. This word,
at its first introduction, was given, I suppose, to
freemen, in opposition to vassals ; these being the
two classes into which the nation was once di-
vided *. The freeman was he, who was possessed
of land, and could therefore subsist without manual
labor ; the vassal, he, who tenanted the land, and
was obliged to his thane for the necessaries of life.
From the different manners, we may presume, that
arising from their different situations and connexions,
occasioned the one to be denominated a civilized or
gentle personage ; and the other to obtain the name
of a mere rustic or villain.

BUT

* As the author is not writing a treatise on the feudal law,
but a moral essay ; any little inaccuracies, it is to be hoped, will
be over-looked by those, who, from several late treatises on this
subject, might expect great exactness and precision in a serious dis-
cussion of this point.

order that his fellow-combatants might attribute to him his proper applause, which, upon account of similar accoutrements, might be otherwise subject to misapplication.

UPON this there arose a distinction betwixt free-man and freeman. All who had served in those religious wars continued the use of their first devices, but all devices were not illustrated by the same pretensions to military glory.

HOWEVER, these campaigns were discontinued: Fresh families sprung up; who, without any pretence to mark themselves with such devices as these holy combatants, were yet as desirous of respect, of estimation, of distinction. It would be tedious enough to trace the steps by which money establishes even absurdity. A court of heraldry sprung up, to supply the place of crusade exploits, to grant imaginary shields and trophies to families that never wore real armour, and it is but of late that it has been discovered to have no real jurisdiction.

YET custom is not at once overthrown; and he is even now deemed a gentleman who has arms

no consider, that a churlish, morose, illiterate
own; a lazy, beggarly, sharpening vagabond; a
upid, lubberly, inactive sot, or pick-pocket, nay
even an highwayman, may be nevertheless a gentle-
man as by law established. In short, that the defini-
on may, together with others, include also the filth,
the scum, and the dregs of the creation.

BUT do we not appear to disallow this account,
when we say, "such or such an action was not done
in a gentleman-like manner," "such usage was not
the behaviour of a gentleman," and so forth. We
seem thus to insinuate that the appellation of gentle-
man regards morals as well as family; and that in-
tegrity, politeness, generosity, and affability, have
the truest claim to a distinction of this kind. Whence
then shall we suppose was derived this contradiction?
Shall we say that the plebeians, having the virtues on
their side, by degrees removed this appellation from
the basis of family to that of merit; which they
esteemed, and not unjustly, to be the true and pro-
per pedestal? This the gentry will scarce allow. Shall
we then insist that every thing great and god-like was
heretofore the achievement of the gentry? But this,
perhaps,

nomination may belong equally to two sorts of men. The one, what may be styled a gentleman *de jure*, viz. a man of generosity, politeness, learning, taste, genius, or affability; in short, accomplished in all that is splendid, or endeared to us by all that is amiable, on the one side: and on the other, a gentleman *de facto*, or what, to English readers, I would term a gentleman as by law established.

As to the latter appellation, what is really essential, or, as logicians would say, *quarto modo proprium*, is a real, or at least a specious, claim to the inheritance of certain coat-armour from a second or more distant ancestor; and this unstained by any mechanical or illiberal employment.

WE may discover, on this state of the case, that, however material a difference this distinction supposes, yet it is not wholly impracticable for a gentleman *de jure* to render himself in some sort a gentleman *de facto*. A certain sum of money, deposited in the hands of my good friends Norroy or Rouge-dragon, will convey to him a coat of arms descending from as many ancestors as he pleases. On the other hand, the gentleman *de facto* may become a gentleman also *de jure*, by the acquisition of cer-

ture, and (in the best sense of the word) constitute
GENTLEMAN.

A CHA-

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like capable of acquiring or disregarding the goods of fortune. He had indeed all the learning and erudition that can be derived from universities, without the pedantry and ill manners which are too often their attendants. What few or none acquire by the most intense assiduity, he possessed by nature; I mean, that elegance of taste, which disposed him to admire beauty under its great variety of appearances. It passed not unobserved by him either in the cut of a sleeve, or the integrity of a moral action. The proportion of a statue, the convenience of an edifice, the movement in a dance, and the complexion of a cheek or flower, afforded him sensations of beauty; that beauty which inferior genius's are taught coldly to distinguish; or to discern rather than feel. He could trace the excellencies both of the courtier and the student; who are mutually ridiculous in the eyes of each other. He had nothing in his character that could obscure so great accomplishments, beside the want, the total want, of a desire to exhibit them. Through this it came to pass, that what would have raised another to the heights of reputation, was oftentimes in him passed over unregarded. For, in respect to ordinary observers,

manners of it. His ordinary conversation was, perhaps, rather too pregnant with sentiment, the usual fault of rigid students; and this he would in some degree have regulated better, did not the universality of his genius, together with the method of his education, so largely contribute to this amiable defect. This kind of awkwardness (since his modesty will allow it no better name) may be compared to the stiffness of a fine piece of brocade, whose turgen- cy indeed constitutes, and is inseparable from, its value. He gave delight by an happy boldness in the extirpation of common prejudices; which he could as readily penetrate, as he could humourously ridicule: And he had such entire possession of the hearts as well as understandings of his friends, that he could soon make the most surprizing paradoxes believed and well-accepted. His image, like that of a sovereign, could give an additional value to the most precious ore; and we no sooner believed our- selves that it was he who spake it, than we as readily believed whatever he had to say. In this he differed from W——r, that he had the talents of rendering the greatest virtues un-envied: Whereas the

ner, on my friend's wall at Oxford, with
a black lead pencil, 1735, and intended for
his character.

O N

TAKING an evening's walk with a friend in the country, among many grave remarks, he was making the following observation. There is not, says he, any one quality so inconsistent with respect, what is commonly called familiarity. You do not find one in fifty, whose regard is proof against it. At the same time, it is hardly possible to insist upon such deference as will render you ridiculous, if it be supported by common sense. Thus much at least is evident, that your demands will be so successful, as to procure a greater share than if you had made no such demand. I may frankly own to you, Leander, that I frequently derived uneasiness, from a familiarity with such persons as despised every thing they could obtain with ease. Were it not better, therefore, to be somewhat frugal of our affability, at least to allot it only to the few persons of discernment who can make the proper distinction betwixt real dignity and pretended: To neglect those characters, which, being impatient to grow familiar, are at the same time very far from familiarity-proof: To have posthumous fame in view, which affords us the most pleasing landkip: To enjoy the amusement of reading, and the consciousness that reading paves the

lent, and upon reflexion painful : To meditate on those absent or departed friends, who value or valued us for those qualities with which they were best acquainted : To partake with such a friend as you, the delights of a studious and rational retirement—Are not these the paths that lead to happiness ?

IN answer to this (for he seemed to feel some late mortification) I observed, that what we lost by familiarity in respect, was generally made up to us by the affection it procured ; and that an absolute solitude was so very contrary to our natures, that were he excluded from society but for a single fortnight, he would be exhilarated at the sight of the first beggar that he saw.

WHAT follows were thoughts thrown out in our further discourse upon the subject ; without order or connexion, as they occur to my remembrance.

SOME reserve is a debt to prudence ; as freedom and simplicity of conversation is a debt to good-nature.

THERE

ou discover.

It is on this depends one of the excellencies of the judicious Virgil. He leaves you something ever to imagine : and such is the constitution of the human mind, that we think so highly of nothing, as of that whereof we do not see the bounds. This, as Mr. Burke ingeniously observes, affords the pleasure when we survey a Cylinder * ; And Sir John Suckling says,

“ They who know all the wealth they have are poor ;

He's only rich who cannot tell his store.”

A PERSON that would secure to himself great deference, will, perhaps, gain his point by silence, as effectually as by any thing he can say.

To be, however, a niggard of one's observation, is so much worse than to hoard up one's money, as the former may be both imparted and retained at the same time.

MEN

* Treatise of the sublime and beautiful.

quire respect than like highwaymen to make a demand of it. They will, like Empedocles, jump into the fire, rather than betray the mortal part of their character.

It is from the same principle of distance that nations are brought to believe that their great duke knoweth all things ; as is the case in some countries.

“ MEN, while no human form or fault they see,
Excuse the want of ev’n humanity ;
And eastern kings, who vulgar views disdain,
Require no worth to fix their awful reign.
You cannot say in truth what may disgrace ’em.
You know in what predicament to place ’em.
Alas ! in all the glare of light reveal’d,
Ev’n virtue charms us less than vice conceal’d !”

“ FOR some small worth he had, the man was priz’d,
He added frankness—and he grew despis’d.”

WE want comets, not ordinary planets :

“ Tædet quotidianarum harum formarum ”

TERENCE.

“ HUNG

VIRTUES, like essences, lose their fragrance when exposed. They are sensitive plants, which will not bear too familiar approaches.

LET us be careful to distinguish modesty, which is ever amiable, from reserve, which is only prudent. A man is hated sometimes for pride, when it was an excess of humility gave the occasion.

WHAT is often termed shyness, is nothing more than refined sense, and an indifference to common observations.

THE reserved man's intimate acquaintance are, for the most part, fonder of him, than the persons of a more affable character, i. e. he pays them a greater compliment than the other can do his, as he distinguishes them more.

It is indolence, and the pain of being upon one's guard, that makes one hate an artful character.

THE most reserved of men, that will not exchange two syllables together in an English coffee-house, should

the other a more lively imagination—The one is more frequently respected ; the other more generally beloved. The one a Cato : the other a Cæsar. Vide Sallust.

WHAT Cæsar said of “Rubicundos amo ; pallidos timeo ;” may be applied to familiarity, and to reserve.

A RESERVED man often makes it a rule to leave company with a good speech : And I believe sometimes proceeds so far as to leave company, because he has made one. Yet it is his fate often, like the mole, to imagine himself deep, when he is near the surface.

WERE it prudent to decline this reserve, and this horror of disclosing foibles ; to give up a part of character to secure the rest ? The world will certainly insist upon having some part to pull to pieces. Let us throw out some follies to the envious ; as we give up counters to an highwayman, or a barrel to a whale, in order to save one's money and one's ship : To let it make exceptions to one's head of hair, if one can escape being stabbed in the heart.

A RESERVED man is in continual conflict with the social part of his nature: and even grudges himself the laugh into which he sometimes is betrayed.

‘ Seldom he smiles—

‘ And smiles in such a sort as he disdained

‘ Himself—that could be moved to smile at any
“ thing.—”

“ A FOOL and his words are soon parted;” for so would the proverb run.

COMMON understandings, like cits in gardening, show no shades to their picture.

MODESTY often passes for errant haughtiness; as that is deemed spirit in an horse proceeds from fear.

THE higher character a person supports, the more we should regard his minutest actions.

THE reserved man should bring a certificate of his honesty, before he be admitted into company.

RESERVE

L who, on account of his superior equipage, esteemed universally more proud and more haughty than his neighbours. 'Tis frequently hinted, that he by no means intitled to so splendid an appearance, either by his birth, his station, or his fortune ; and that it is, of consequence, mere pride that urges him to live beyond his rank, or renders him blind to the knowledge of it. With all this fondness for external splendor, he is a most affable and ingenious man ; and for this reason I am inclined to vindicate him, when these things are mentioned to his disadvantage.

In the first place, it is by no means clear, that dress and equipage are sure signs of pride. Where it is joined with a supercilious behaviour, it becomes then a corroborative testimony. But this is not always the case : The refinements of luxury in equipage, or a table, are perhaps as often the gratifications of fancy, as the consequence of an ambition to surpass and eclipse our equals. Whoever thinks that taste has nothing to do here, must confine the expression to improper limits ; assuredly imagination may find its
account

I am sometimes prompted to go further. I insist, it is not birth or fortune only that give a person claim to a splendid appearance; that it may be conferred by other qualifications, in which my friend is acknowledged to have a share.

I HAVE sometimes urged that remarkable ingenuity, any great degree of merit in learning, arts or sciences, are a more reasonable authority for a splendid appearance than those which are commonly presumed to be so. That there is something more personal in this kind of advantages than in rank or fortune, will not be denied: and surely there ought to be some proportion observed betwixt the case and the thing enclosed. The propensity of rich and worthless people to appear with a splendour upon all occasions, puts one in mind of the country shopkeeper, who gilds his boxes in order to be the receptacle of pitch or tobacco. 'Tis not unlike the management at our theatres royal, where you see a piece of candle honored with a crown.

I HAVE generally considered those as privileged people, who are able to support the character they assume. Those who are incapable of shining but
E 3 by

IF dress be only allowable to persons of family, it may then be considered as a sort of family-livery, and Jack the groom may, with equal justice, pride himself upon the gaudy wardrobe his master gives him. Nay more—for a gentleman, before he hires a servant, will require some testimony of his merit; whereas the master challenges his own right to splendour, though possessed of no merit at all.

UPON my present scheme of dress, it may seem to answer some very good purposes. It is then established on the same foundation, as the judge's robe and the prelate's lawn. If dress were only authorized in men of ingenuity, we should find many aiming at the previous merit, in hopes of the subsequent distinction. The finery of an empty fellow would render him as ridiculous as a star and garter would one never knighted: And men would use as commendable a diligence to qualify themselves for a brocaded waistcoat, or a gold snuff-box, as they now do to procure themselves a right of investing their limbs in lawn or ermine. We should not esteem a man a coxcomb for his dress, till, by frequent conversation, we discovered a flaw in his title. If he was incapable
of

wear a diamond.

It may be urged, that men of the geatest merit may not be able to shew it in their drefs, on account of their slender income. But here it should be considered that another part of the world would find their equipage so much reduced by a sumptuary law of this nature, that a very moderate degree of splendour would distinguish them more than a greater does at present.

WHAT I propose, however, upon the whole is, that men of merit should be allowed to dress in proportion to it; but this with the privilege of appearing plain, whenever they found an expediency in so doing: As a nobleman lays aside his garter, when he sees no valuable consequence in the discovery of his quality.

T H E R E is an order of persons in the world, whose thoughts never deviate from the common road; whatever events occur, whatever objects present themselves, their observations are as uniform as though they were the consequence of instinct. There is nothing places these men in a more insignificant point of light, than a comparison of their ideas with the refinements of some great genius. I shall only add, by way of reflexion, that it is people of this stamp, who, together with the soundest health, often enjoy the greatest equanimity: their passions, like dull steeds, being the least apt to endanger or misguide them: yet such is the fatality! Men of genius are often expected to act with most discretion, on account of that very fancy which is their greatest impediment.

I WAS taking a view of Westminster-abbey, with an old gentleman of exceeding honesty, but the same degree of understanding as that I have described.

T H E R E had nothing passed in our way thither, beside the customary salutations, and an endeavour to
decide

I TOLD him, I thought there was none more suitable, to moralize upon the futility of all earthly glory, as there was none which contained the ashes of men that had acquired a greater share of it. On this he gave a nod of approbation, but did not seem to comprehend me.

SILENCE ensued for many minutes ; when having had time to reflect upon the monuments of men famous in their generations, he stood collected in himself ; assuring me “ there was no sort of excellence “ could exempt a man from death.”

I APPLAUDED the justice of his observation ; and said, it was not only my present opinion, but had been so for a number of years. “ Right,” says he, “ and for my own part I seldom love to publish my “ remarks upon a subject, till I have had them confirmed to me by a long course of experience.”

THIS last maxim, somewhat beyond his usual depth, occasioned a silence of some few minutes. The spring had been too much bent to recover immediately it's wonted vigour. We had taken some few
turns,

“ Well,” says he, with an air of cunning, “ this is indeed a fine piece of workmanship ; but I cannot conceive this finery is of any signification to the person buried there.” I told him, I thought not ; and that, under a notion of respect to the deceased, people were frequently imposed upon by their own pride and affectation.

WE were now arrived at the monument of Sir George Chamberlain ; where my friend had just perused enough to inform him that he was an eminent physician, when he broke out with precipitation, and as though some important discovery had struck his fancy on a sudden. I listened to him with attention, till I found him labouring to insinuate that physicians themselves could not save their lives when their time was come.

HE had not proceeded many steps from it before he beckoned to our Ciceroni. “ Friend,” says he, pointing with his cane, “ how long has that gentleman been dead ?” The man set him right in that particular ; after which, putting on a woeful countenance, “ Well,” says he, “ to behold how fast time
“ flies

my leave.

THIS old gentleman, as I have since heard, passed his life chiefly in the country ; where it faintly participated either of pleasure or of pain. His chief delights indeed were sensual, but those of the less vigorous kind ; an afternoon's pipe, an evening walk, or a nap after dinner. His death, which happened, it seems, quickly after, was occasioned by an uniform application to Bostock's cordial, whatever his case required. Indeed his discourse, when any complained of sickness, was a little exuberant in the praises of this noble cathartick. But his distemper proving of a nature to which this remedy was wholly foreign, as well as this precluding the use of a more effectual recipe, he expired, not without the character of a most considerate person. I find, by one part of his will, he obliged his heir to consume a certain quantity of ale among his neighbours, on the day he was born ; and by another, left a ring of bells to the church adjoining to his garden. It looks as if the old gentleman had not only an aversion to much reflection

* A well-known tavern near Temple Bar.

A N

THE UNIVERSITY OF CHICAGO PRESS

ground within these fifty years. This may perhaps be explained by the general growth of knowledge; and by the consequent decay of superstition, even in those kingdoms where it is most essentially interwoven with religion.

THE same credulity, which disposed the mind to believe the miracles of a popish saint, set aside at once the interposition of reason; and produced a fondness for the marvellous, which it was the priest's advantage to promote.

IT may be natural enough to suppose that a belief of this kind might spread in the days of popish infatuation. A belief, as much supported by ignorance, as the ghosts themselves were indebted to the night.

BUT whence comes it, that narratives of this kind have at any time been given, by persons of veracity, of judgment, and of learning? men neither liable to be deceived themselves, nor to be suspected of an inclination to deceive others, though it were their interest; nor who could be supposed to have any interest in it, even though it were their inclination?

HERE

I GO upon a supposition, that the relations themselves were false. For as to the Arguments sometimes used in this case, that had there been no true shilling there had been no counterfeit, it seems wholly a piece of sophistry. The true shilling here should mean the living person ; and the counterfeit resemblance, the posthumous figure of him, that either strikes our senses or our imagination.

SUPPOSING no ghost then ever appeared, is it a consequence that no man could ever imagine that they saw the figure of a person deceased ? Surely those, who say this, little know the force, the caprice, or the defects, of the imagination.

PERSONS after a debauch of liquor, or under the influence of terror, or in the deliria of a fever, or in a fit of lunacy, or even walking in their sleep, have had their brain as deeply impressed with chimerical representations, as they could possibly have been, had these representations struck their senses.

I HAVE mentioned but a few instances, wherein the brain is primarily affected. Others may be given, perhaps not quite so common, where the stronger passions, either acute or chronical, have impressed their
object

son as to objects thus imprinted? Imprinted absolutely with the same force as their eyes themselves could have pourtrayed them! And how many persons must there needs be, who could never be undeceived at all!

SOME of these causes might not improbably have given rise to the notion of apparitions: and when the notion had been once promulgated, it had a natural tendency to produce more instances.

THE gloom of night, that was productive of terror, would be naturally productive of apparitions. The event confirmed it.

THE passion of grief for a departed friend, of horror for a murdered enemy, of remorse for a wronged testator, of love for a mistress killed by inconstancy, of gratitude to a wife of long fidelity, of desire to be reconciled to one who died at variance, of impatience to vindicate what was falsely construed, of propensity to consult with an adviser that is lost.—The more faint as well as the more powerful passions, when bearing relation to a person deceased, have often, I
fancy,

that is adequate to the case as I have stated it. Allow this, and you have at once a reason, why the most upright may have published a falsehood, and the most judicious confirmed an absurdity.

SUPPOSING then that apparitions of this kind may have some real use in God's moral government: Is not any moral purpose, for which they may be employed, as effectually answered on my supposition, as the other? for surely it cannot be of any importance, by what means the brain receives these images. The effect, the conviction, and the resolution consequent, may be just the same in either of the cases.

SUCH appears, to me at least, to be the true existence of apparitions.

THE reasons against any external apparition, among others that may be brought, are these that follow.

THEY are, I think, never seen by day; and darkness being the season of terror and uncertainty, and the imagination less restrained, they are never visible to more than one person: which had more
probably

their existence real, for so great a change as their discontinuance ?

THE cause of superstition has lost ground for this last century; the notion of ghosts has been, together, exploded : A reason why the imagination should be less prone to conceive them ; but not a reason why they themselves should cease.

MOST of those, who relate that these spectres have appeared to them, have been persons either deeply superstitious in other respects ; of enthusiastick imaginations, or strong passions, which are the consequence ; or else have allowedly felt some perturbation at the time.

SOME few instances may be supposed, where the caprice of imagination, so very remarkable in dreams, may have presented fantasms to those that waked. I believe there are few but can recollect some, wherein it has wrought mistakes, at least equal to that of a white horse for a winding sheet.

TO conclude. As my hypothesis supposes the chimera to give terror equal to the reality, our best

ON

***** WE had passed our evening with some certain persons famous for their taste, their learning, and refinement : But, as ill-luck would have it, two fellows, duller than the rest, had contrived to put themselves upon a level, by introducing a GAME AT CARDS.

'Tis a sign, said he, the world is far gone in absurdity, or surely the fashion of cards would be accounted no small one. Is it not surprising that men of sense should submit to join in this idle custom, which appears originally invented to supply its deficiency ? But such is the fatality ! imperfections give rise to fashions ! and are followed by those who do not labour under the defects that introduced them. Nor is the hoop the only instance of a fashion invented by those who found their account in it ; and afterwards countenanced by others to whose figure it was prejudicial.

How can men, who value themselves upon their reflexions, give encouragment to a practice, which puts an end to thinking ?

I INTIMATED the old allusion of the bow, that requires fresh vigour by a temporary relaxation.

CARDS, if one may guess from their first appearance, seem invented for the use of children ; and, among the toys peculiar to infancy, the bells, the whistle, the rattle, and the hobby-horse, deserved their share of commendation. By degrees men, who came nearest to children in understanding and want of ideas, grew enamoured of the use of them as a suitable entertainment. Others also, pleased to reflect on the innocent part of their lives, had recourse to this amusement, as what recalled it to their minds. A knott of villains encreased the party ; who, regardless of that entertainment, which the former seemed to draw from cards, considered them in a more serious light, and made use of them as a more decent substitute to robbing on the road, or picking pockets. But men who propose to themselves a dignity of character, where will you find their inducement to this kind of game ? For difficult indeed were it to determine, whether it appear more odious among sharpers, or more empty and ridiculous among persons of character.

PERHAPS, replied I, your men of wit and fancy may favour this diversion, as giving occasion for the crop of jest and witticism, which naturally enough arises from the names and circumstances of the cards.

HE

IN short, says he, as persons of ability are capable of furnishing out a much more agreeable entertainment; when a gentleman offers me cards, I shall esteem it as his private opinion that I have neither sense nor fancy.

I ASKED how much he had lost—His answer was, he did not much regard ten pieces; but that it hurt him to have squandered them away on cards; and that to the loss of conversation, for which he would have given twenty.

mon sanctity, their want or merit would be less discoverable. But pretensions of this nature bring their characters upon the carpet. Those who endeavour to pass for the lights of the world must expect to attract the eyes of it. A small blemish is more easily discoverable in them, and more justly ridiculous, than a much greater in their neighbours. A small blemish also presents a clue, which very often conducts us through the most intricate mazes and dark recesses of their character.

NOTWITHSTANDING the evidence of this, how often do we see pretence cultivated in proportion as virtue is neglected! As religion sinks in one scale, pretence is exalted in the other.

PERHAPS, there is not a more effectual key to the discovery of hypocrisy than a censorious temper. The man possessed of real virtue knows the difficulty of attaining it; and is, of course, more inclined to pity others, who happen to fail in the pursuit. The hypocrite, on the other hand, having never trod the thorny path, is less induced to pity those who desert it for the flowery one. He exposes the unhappy victim without compunction, and even with

CLELIA was born in England, of Romish parents, about the time of the Revolution. She seemed naturally framed for love, if you were to judge by her external beauties ; but if you build your opinion on her outward conduct, you would have deemed her as naturally averse to it. Numerous were the garçons of the polite and gallant nation, who endeavoured to overcome her prejudices, and to reconcile her manners to her form. Persons of rank, fortune, learning, wit, youth, and beauty sued to her ; nor had she any reason to quarrel with love for the shapes in which he appeared before her. Yet in vain were all applications. Religion was her only object ; and she seemed resolved to pass her days in all the austerities of the most rigid convent. To this purpose she sought out an abbess that presided over a nunnery in Languedoc, a small community, particularly remarkable for extraordinary instances of self-denial. The abbess herself exhibited a person in which chastity appeared indeed not very meritorious. Her character was perfectly well known before she went to preside over this little society. Her virtues were indeed such as she thought most convenient to her circumstances. Her fasts were the

HER heart sympathized with every cup that was broken, and she instituted a fast for each domestick misfortune. She had converted her larder into a study, and the greater part of her library consisted of manuals for fasting-days. By these arts, and this way of life, she seemed to enjoy as great a freedom from inordinate desires, as the persons might be supposed to do, who were favoured with her smiles or her conversation,

To this lady was Clelia admitted ; and after the year of probation assumed the veil.

AMONG many others who had solicited her notice, before she became a member of this convent, was Leander, a young physician of great learning and ingenuity. His personal accomplishments were at least equal to those of any of his rivals, and his passion was superior. He urged in his behalf all that wit, inspired by fondness, and recommended by person, dress, and equipage, could insinuate ; but in vain. She grew angry at solicitations with
which

so high an opinion of his fair one's sanctity and zeal, as some other of her admirers : But he had a conviction of her beauty, and that altogether irresistible. His extravagant passion had produced in him a jealousy that was not easily eluded,

“ At regina dolos——

“ Quid non sentit amor ?”

HE had observed his mistress go more frequently to her confessor, a young and blooming ecclesiastic, than was, perhaps, necessary for so much apparent purity, or, as he thought, consistent with it. It was enough to put a lover on the rack, and it had this effect upon Leander. His suspicions were by no means lessened, when he found the convent to which Clelia had given the preference before all others, was one where this young friar supplied a confessional chair.

It happened that Leander was brought to the abbess in the capacity of a physician, and he had one more opportunity offered him of beholding Clelia through the grate.

SHE,

pacified till the good man was called, in order to allay, by suitable applications, the emotions raised by this unexpected interview.

LEANDER grew daily more convinced, that it was not only verbal communications which passed between Clelia and the friar. This, however, he did not think himself fully warranted to disclose, till an accident, of a singular nature, gave him an opportunity of receiving more ample testimony.

THE confessor had a favorite spaniel, which he had lost for some time, and was informed at length that he was killed, at a village in the neighbourhood, being evidently mad. The friar was at first not much concerned; but in a little time recollected that the dog had snapped his fingers the very day before his elopement. A physician's advice was thought expedient on the occasion, and Leander was the next physician. He told him with great frankness, that no prescription he could write, had the sanction of so much experience as immersion in sea-water. The friar, therefore, the next day, set forward upon his journey, while Leander,

“ THOUGH I yet love you to distraction, I can-
“ not but suspect that you have granted favors to
“ your confessor, which you might, with greater in-
“ nocence, have granted to Leander. All I have to
“ add is this, that amorous intercourses of this na-
“ ture, which you have enjoyed with friar Laurence,
“ put you under the like necessity with him of seek-
“ ing a remedy in the ocean.

“ Adieu ! LEANDER ! ”

IMAGINE Clelia guilty ; and then imagine her confusion. To rail was insignificant, and to blame her physician was absurd, when she found herself under a necessity of pursuing his advice. The whole society was made acquainted with the journey she was undertaking, and the causes of it. It were uncharitable to suppose the whole community under the same constraint with the unhappy Clelia. However, the greater part thought it decent to attend her. Some went as her companions, some for exercise, some for amusement, and the abbess herself as guardian of her train, and concerned in her society's misfortunes.

WHAT

N. B. Written when I went to be dipped in the
salt-water.

N O

I and of states, with which it necessarily interweaves that of heroes, kings, and statesmen. Biography affords a place to the remarkable characters of private men. There are likewise other subordinate testimonies, which serve to perpetuate, at least prolong, the memories of men, whose characters and stations give them no claim to a place in story. For instance, when a person fails of making that figure in the world which he makes in the eyes of his own relations or himself, he is rarely dignified any farther than with his picture whilst he is living, or with an inscription upon his monument after his decease. Inscriptions have been so fallacious, that we begin to expect little from them beside elegance of style. To inveigh against the writers, for their manifest want of truth, were as absurd as to censure Homer for the beauties of an imaginary character—But even paintings, in order to gratify the vanity of the person who bespeaks them, are taught, now-a-days, to flatter like epitaphs.

FALSEHOODS upon a tomb or monument may be intitled to some excuse in the affection, the gratitude, and piety, of surviving friends. Even

others or a more agreeable make, may with great truth be said to lose his property in the portrait. In like manner, if he encourage the painter to bely his dress, he seems to transfer his claim to the man with whose station his assumed trappings are connected.

I REMEMBER a bag-piper, whose physiognomy was so remarkable and familiar to a club he attended, that it was agreed to have his picture placed over their chimney-piece. There was this remarkable in the fellow, that he chose always to go barefoot, though he was daily offered a pair of shoes. However, when the painter had been so exact as to omit this little piece of dress, the fellow offered all he had in the world, the whole produce of three night's harmony, to have those feet covered in the effigie, which he so much scorned to cover in the original. Perhaps he thought it a disgrace to his instrument to be eternized in the hands of so much apparent poverty. However, when a person of low station adorns himself with trophies to which he has no pretensions to aspire, he should consider the picture as actually telling a lye to posterity.

BUT I am driven into this grave discourse, on a subject perhaps not very important, by a real fit of spleen. I this morning saw a fellow drawn in a night-gown of so rich a stuff, that the expence, had he purchased such a one, would more than half have ruined him; and another coxcomb, seated by his painter in a velvet chair, who would have been surprized at the deference paid him, had he been offered a cushion.

IT is a very convenient piece of knowledge for a person upon a journey, to know the compellations with which it is proper to address those he happens to meet by his way. Some accuracy here may be of use to him who would be well directed either in the length or the tendency of his road ; or be freed from any itinerary difficulties incident to those who do not know the country. It may not be indeed imprudent to accost a passenger with a title superior to what he may appear to claim. This will seldom fail to diffuse a wonderful alacrity in his countenance ; and be, perhaps, a method of securing you from any mistake of greater importance.

I WAS led into these observations by some sollicitudes I lately underwent, on account of my ignorance in these peculiarities. Being somewhat more versed in books than I can pretend to be in the orders of men, it was my fortune to undertake a journey, which I was to perform by means of enquiries. I had passed a number of miles without any sort of difficulty, by help of the manifold instructions

peared to me, to be what we call a gentleman-farmer; a sort of subaltern character, in respect of which the world seems not invariably determined. It is in short what King Charles the Second esteemed the happiest of all stations; superior to the toilsome task and ridiculous dignity of constable; and as much inferior to the intricate practice and invidious decisions of a justice of peace. “Honest man,” says I, “be so good as to inform me whether I am in the way to Mirlington?” He replied, with a sort of surliness, that he knew nothing of the matter; and turned away with as much disgust, as though I had called him rogue or rascal.

I DID not readily penetrate the cause of his displeasure, but proceeded on my way, with hopes to find other means of information. The next I met was a young fellow, dressed in all the pride of rural spruceness; and beside him, walked a girl in a dress agreeable to that of her companion. As I presumed him by no means averse to appear considerable in the eyes of his mistress, I supposed a compliment might not be disagreeable; and enquiring the road to Mirlington, ad-

face (which I was well assured could be no guide to me), and that other parts would follow of consequence.

THE next I met, appeared, by his look and gait, to stand high in his own opinion. I therefore judged the best way of proceeding was to adapt my phrase to his own ideas, and saluting him by the name of "Sir", desired to obtain some insight into my road. My gentleman, without hesitation, gave me ample instructions for the rest of my journey.

I PASSED on, musing with myself, why an appellation relative to fortune should be preferred to one founded on merit; when I happened to behold a gentleman examining a sun-dial in his garden. "Friend," says I, "will you tell me what a clock it is?" He made me no sort of answer, and seemed as much dissatisfied with my openness of temper, as with the confidence I placed in his—The refusal of an answer in this case was not of much importance. I proceeded on my way, and happened to meet a very old woman, whom I determined

manner of thanks for my kind wishes as to her repose. It is not clear whether my phrase was faulty, in regard to her dignity, or in respect of her age. But it is very probable she might conclude it an impropriety in respect of both.

I HAD by this time found the inconvenience of an utter ignorance in rural distinctions. The future part of my journey afforded me yet farther means of conviction. I was exposed to the danger of three quicksands, by calling a girl "sweetheart", instead of "madam"; and was within a foot of rushing down a precipice, by calling another, "Forsooth", who might easily have told me how to avoid it.

IN short, I found myself well or ill used, as I happened, or not, to suit my salutations to people's ideas of their own rank. Towards the last part of my stage, I was to pass a brook, so much swelled by land-floods, that the proper way through it was undistinguishable. A well-dressed gentleman was passing a bridge on my left-hand. It was here of much importance for me to succeed in my enquiry. I was, therefore, meditating within myself which might be the most endearing of all appel-

many steps (out of the path, for so it proved) before I found myself and horse plunged headlong in the brook ; and my late honest friend in a laughter at our downfall.

I MADE a shift, however, to recover both myself and horse ; and, after a few more difficulties, arrived at the end of my journey. I have since made strict enquiry into the due application of such inferior titles, and may, perhaps, communicate them to you, on some future occasion. In the meantime, you may, if you please, consider the vast importance of superior titles, when there is no one so inconsiderable but there is also a mind that it can influence.

WHEN you reflect upon this subject, you will, perhaps, be less severe on your friend ———, who, you tell me, is now trafficking for this species of dignity.

LEARN to be wise then from others harm ; and do not forget to observe decorum, on every occasion that you may have to address him for the future.

Sincerity and truth. Remember,

“Malè si palpere, recalcitrat.”

G 3

ON

WHEN a man of genius does not print, he discovers himself by nothing more than by his abilities in dispute. However let him shew solidity in his opinions, together with ease, elegance, and vivacity in his expressions; yet if an impudent face be found to baffle him, he shall be judged inferior in other respects. I mean, he will grow cheap in mixed company: for as to select judges, they will form their opinions by another scale: with these, a single epistle, penned with propriety, will more effectually prove his wit, than an hundred defects in his conversation will demonstrate the reverse.

'Tis true, there is nothing displays a genius, I mean a quickness of genius, more than a dispute; as two diamonds, encountering, contribute to each other's lustre. But perhaps the odds is much against the man of taste in this particular.

BASHFULNESS is more frequently connected with good sense, than we find assurance: and impudence, on the other hand, is often the mere effect of downright stupidity. On this account, the man of genius has as much the advantage of his antagonist, as a race-horse, carrying a small weight,
has

It may be urged, and justly enough, that 'tis common to be partial to the modest man; and that diffidence makes good amends for any restraint it lays us under, by the prejudice it gives every hearer in our favour. But indeed this can only happen, where it meets with the most ingenuous judges. Otherwise a laugh will carry the day, with which the ignorant side is generally best accommodated.

IN order to put these antagonists upon a somewhat more equal footing, I have invented the following instrument; for the sole structure and sale of which, I am not without hopes of procuring a patent. What I mean, is an artificial laugher. There are few so little conversant in toys, but must have seen instruments mechanically framed to counterfeit the voices of different birds. The quail-pipe is brought to such perfection as even to delude the very species. The cuckow has been mimicked with no less accuracy. Would it not then be an easy matter to represent the laugh of this empty tribe, which has in itself something artificial; and is not more affected than it is particu-

it resembles? If there be occasion for an expletive, let the owner seek it in his fobb; as his antagonist would find his account in a loud oath or an empty pun. If there be need of a good founding cadence at the close of a common period, it may not be amiss to harmonize a sentence by what may be called a finishing stroke. This instrument is so contrived as to produce all the variety of an human laugh; and this variation is to be regulated, not by the nature of your subject, nor the wit or humour of a repartee, but by the disposition of the company, and the proper minute for such an interlude. But to become a master of the said machine, let the candidate for applause frequent the company of vociferous disputants; among whom he may soon learn how to perform a conversation.

ONE or two of these instruments I have already finished, though not indeed to the perfection at which I expect they may soon arrive. A gentleman visited me t'other day, who has the justest claim that can be, to the use of them; having nothing in his character that can obscure the greatest

The first time I employed it, said my friend, was in a sort of controversy with a beau; who had contrived means, by the use of his snuff-box, to supply both want of language and of thought. In this manner he prolonged his argument; and really to the company, which consisted of ladies, discovered more sagacity without thinking, than I could do by its assistance. I bethought myself immediately of your instrument, and had recourse to it. I observed in what part of his discourse he most employed his fingers, and had suddenly recourse to mine, with equal emphasis and significancy. The art was not discovered, ere I had routed my antagonist; having seated myself in a dark corner, where my operations were not discernible. I observed, that as he found himself more closely pressed, he grew more and more assiduous in his application to his snuff-box, much as an otter closely pursued is forced to throw up bubbles that show his distress. I therefore discovered gradually less and less occasion for speaking; and for thinking, none at all. I played only a flourish in answer to the argument at his finger's ends; and after a while

does his horn on the death of an hare.

THE next whom I engaged was a more formidable disputant; and I own, with a sense of gratitude, that your instrument alone could render me a match for him. His strength of argument was his strength of lungs; and he was, unquestionably, an able antagonist. However, if your machine put me upon a par with him, I think I may say without vanity, that in point of reason, I had the upper hand. I shall only add that as it was habitual for him to answer arguments by vociferation, so it became needless for me to give him any answer of a better kind.

THUS far my friend: I do not question but there will appear artists, that shall undertake to instruct the diffident, the submissive, and the bashful, how to perform the whole gamut of oratorical and risible musick: and as there is a kind of humorous laughter, which draws all others into it's own vortex, I need not here assert that I would have this branch very much inculcated.

NEITHER

lamentation. 'Tis like a peal rung after a wedding ; where a whole parish shall be stunned with noise, because they want that occasion to rejoice, which the persons at least imagine to be their lot, that occasioned it. The sounds are pleasing to their ears, who find them conformable to their own ideas ; but those who are not in temper, or unconcerned, find them a stupefying repetition.

WHEN therefore my mind is not in tune with another's, what strikes his, will not vibrate on mine. All I then have to do, is to counterfeit a laugh ; which is an operation as artificial, as the machine I have been describing.

THE

THE actions of our lives, even those we call most important, seem as much subject to trifles, as our very lives themselves. We frame many notable projects in imagination, and promise to ourselves an equal term of life. 'Tis however in the power of the minutest accident, to shorten the one, and disconcert the other. 'Tis with mankind as with certain fire-engines, whose motion may be stopped in the midst of its rapidity, by the interposition of straw in a particular part of them.

THE following translation from the original Spanish, will sufficiently illustrate the foregoing assertion. Don Pedro**** was one of the principal grandees of his age and country. He had a genius equal to his birth, and a disposition remarkably contemplative. 'Twas his custom, on this account, to retire from the world at stated periods, and to indulge himself in all the mazes of a fine imagination. It happened as he one day sat in his study, that he fixed his eye on a neighbouring spider. The most trivial object (if any natural object can be termed so) served him frequently for the foundation of some moral and sublime reflection. He surveyed the creature attentively, and indulged the bias of his thought, 'till he was lost in the
excursions

tion. He found that no violence could affect the extremities of her lines, but what was immediately perceptible, and liable to alarm her at the center. He observed the road by which she sallied forth, served to convey intelligence from without, at the same time that it added strength and stability to the work within. He was at once surprized and pleased with an object which, although common, he happened not to have beheld in the same light, or with the same attention. From this instant he bent his thoughts upon the advancement of military fortification : and he often would declare it was this trivial incident, that gave him a relish for that study, which he afterwards pursued with such application and success.

HE spent in short so much time upon the attainment of this science, that he grew as capable of executing any part of it, as speculation alone could render him. Nothing wanted now, but practice to compleat the fame of his abilities. That in short was his next pursuit. He became desirous of experiencing, what had been so successful in imagination, and to make those mural sallies, which had been attended there

his petition, to obtain preferment from the king.

THIS happened to be a time of the profoundest tranquillity: little agreeable to a person eager of glory, furnished with skill, and conscious of abilities. Such was this ingenious nobleman. He well knew the ambition of princes, and of his monarch in particular. But he was not acquainted with his own. That imperious and subtle passion is often most predominate when 'tis least perceived. When it once prevails in any great degree, we and our reason grow subservient, and, instead of checking or contradicting, it stoops to flatter and to authorize it. Instead of undeceiving, she confirms us in our error; and even levels the mounds, and smooths the obstructions, which it is her natural province to interpose. This was the case of Don Pedro. The delicacy of his taste encreased his sensibility; and his sensibility made him more a slave. The mind of man, like the finer parts of matter, the more delicate it is, naturally admits the more deep and the more visible impressions. The purest spirits are the soonest apt to take flame. Let us therefore be the more candid to him, on account of the vivacity of his passions, seduced,

every article with the utmost labour and precision, and intended within a few days, to present his project to the king.

SPAIN was then in a state of affluence ; had a large army on foot ; together with means and opportunities of raising an immense one. 'Twere impossible to answer for the possible events, that might destroy their hopes of such an enterprize. Difficulty often attends the execution of things the most feasible and well contrived in theory. But whoever was acquainted with the author of this project, knew the posture of affairs in Europe at that time, the ambition of the prince, and the many circumstances that conspired to favour it, might have thought the project would have been agreed to, put in practice, and, without some particular interposition of fortune, been attended with success—But fortune did not put herself to any particular trouble about the matter.

Don Pedro, big with vast designs, was one day walking in his fields. He was promised next morning an audience of the king. He was preparing himself for a conversation, which might prove of so much consequence to all mankind ; when walking thought-
fully

sentiment, to be really sorry for what he had done; and, putting himself in their condition, began to reflect upon the consequence. It might be an age, to them, ere they could recover their tranquillity. He viewed them with a sort of smile, to find the anxiety they underwent for such perishable habitations. Yet he considered that his contempt was only the effect of his own superiority; and that there might be some created beings, to whom his own species must appear as trifling. His remark did not cease here. He considered his future enterprize, with an eye to such a race of beings. He found it must appear to them in a light as disadvantageous, as the ambition and vain-glory of an ant would, to himself. How ridiculous, de said, must this republick appear to me, could I discern its actions, as it has probably many, that are analogous to those of human nature! Suppose them at continual variance about the property of a grain of sand. Suppose one, that had acquired a few sands more to his portion—as also one grain of wheat, and one small particle of barley flour—should think himself qualified to tyrannize over his equals, and to lord it, uncontrouled. Consider him, on this account, not contented to make use of the numerous legs with which nature has supplied him, born aloft
by

colony ; and this in order to be stiled the sovereign of two hillocks, instead of one ; while perhaps their present condition leaves them nothing to wish besides superfluities. At the same time it is in the power of the most inconsiderable among mankind, nay of any species of animals superior to their own, to destroy at once the minister and people all together : This is doubtless very ridiculous ; yet this is doubtless my own case, in respect to many subordinate beings, and very certainly of the Supreme one. Farewell then, ye air-built citadels ! Farewell, visions of unsolid glory ! Don Pedro will seek no honour of so equivocal an acceptation, as to degrade his character to a superior species, in proportion as it exalts him before his own.

SEE here a just conclusion ! In short, he found it so fairly drawn, as immediately to drop his project, leave the army, and retire : of which whimsical relation it may be well enough observed, that a spider had enslaved the world, had not an ant obstructed his design.

VOL. II.

H

U P O N

WHENCE is it, my friend, that I feel it impossible to envy you, although, hereafter, your qualifications may make whole millions do so? for, believe me, when I affirm, that I deem it much more superfluous, to wish you honours to gratify your ambition, than to wish you ambition enough to make your honours satisfactory.

It seems an hard case that envy should be the consequence of merit, at the same time that scorn so naturally attends the want of it. 'Tis however in some measure perhaps an unavoidable (and perhaps in some sense an useful) passion in all the most heroic natures; where, refined through certain strainers, it takes the name of emulation. 'Tis a pain arising in our breasts, on contemplation of the superior advantages of another: And its tendency is truly good, under some certain regulations.

ALL honour, very evidently, depends upon comparison; and consequently the more numerous are our superiors, the smaller portion of it falls to our share. Considered relatively, we are dwarfs, or giants; though considered absolutely, we are neither.

A vicious mind, instead of it's own emolument, studies the debasement of his superior. A person, to please one of this cast, must needs divest himself of all useful qualities; and in order to be beloved, discover nothing that is truly amiable. One may very safely fix our esteem on those whom we hear some people depreciate. Merit is to them as uniformly odious, as the sun itself to the birds of darkness. An author, to judge of his own merit; may fix his eye upon this tribe of men; and suffer his satisfaction to arise in due proportion to their discontent. Their disapprobation will sufficiently influence every generous bosom in his favor: and I would as implicitly give my applause to one whom they pull to pieces, as the inhabitants of Pegu worship those, that have been devoured by apes.

'Tis another perversion of this passion, though of a less enormous nature, when it merely stimulates us to rival others in points of no intrinsic worth. To equal others in the useless parts of learning; to pursue riches for the sake of an equipage as brilliant; to covet an equal knowledge of a table; to vie in jockey-ship, or cunning at a bett. These, and many other rivalships, answer not the genuine purposes of emulation.

advantage, and we immediately reflect upon its deficiency in ourselves. We wait not to examine what others we have to balance it. We envy another man's bodily accomplishments; when our mental ones might preponderate, would we put them into the scale. Should we ask our own bosoms whether we would change situations altogether, I fancy self-love would, generally, make us prefer our own condition. But if our sentiments remain the same after such an examination, all we can justly endeavour is our own real advancement. To meditate this detriment either in fortune, power, or reputation, at the same time that it is infamous, has often a tendency to depress ourselves. But let us confine our emulation to points of real worth; to riches, power, or knowledge, only that we may rival others in beneficence.

A V I S I O N

mangled or then well-grounded maxims, but pretended to divine inspiration. Peace be to their manes; may the turf lie lightly on their breast; and the verdure over their grave be as perpetual as their memories! Well knew they questionless, that a proceeding of this nature must afford an excuse to their modesty, as well as add a weight to their instructions. For, from the beginning of time, if we may believe the histories of the best repute, man has ever found a delight in giving credit to surprizing lies. There was indeed a necessary degree of credit, previous to this delight; and there was as necessary a delight, in order to enforce any degree of credit. But so it was, that the pleasure rose, in proportion to the wonder; and if the love of wonder was but gratified, no matter whether the tale was founded upon a witch or an Egeria; on a rat, a pigeon, the pummel of a sword, a bloated sibyll, or a three-foot stool.

OF all writers-that bear any resemblance to these originals, those who approach the nearest, are such, as describe their extraordinary dreams and visions. Of ostentation we may not, peradventure, accuse them, who claim to themselves no other than the merit of spectators. Of want of abilities we must not censure them; when we are given to know that their imagi-

of men in active life. Hapless species, I cry'd, how very grossly art thou mistaken ! How very supine, while youth permits thee to gain the prize of virtue, by restraint ! How very resolute, when thine age leaves nothing to restrain thee ! Thou givest a loose to thine inclinations, 'till they lose their very being ; and, like a lamp over-whelmed with oil, are extinguished by indulgence. What folly to dream of virtue, wher there is no longer room for self-denial ; or, when the enemy expires by sickness, to demand the honour of a triumph ! — Musing upon this subject, I fell into a profound slumber ; and the vision with which it furnished me, shall supply materials for this essay.

I was, methought, transported into a winding valley, on each side of whose area, so far as my eye could see, were held up (in the manner of a picture) all the pleasing objects either of art or nature. Hills rose one beyond another, crowned with trees, or adorned with edifices ; broken rocks contrasted with lawns, and foaming rivers poured headlong over them ; gilded spires enlivened even the sun-shine ; and lonesome ruins, by the side of woods, gave a solemnity to the shade. It would be endless, or rather impossible,

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wards me, and offered his assistance in alleviating my surprize. You observe, says he, in the middle path, a train of sprightly female pilgrims^a, conducted by a matron^b of a graver cast. She is habited, as you may observe, in a robe far more plain and simple than that of any amidst her followers. It is her province to restrain her pupils, that the objects glittering on each side may not seduce them to make excursions, from which they scarce ever find their right way again. You may not, perhaps, suspect the gulphs and precipices that lie intermixed amidst a scenery so delightful to the eye. You see, indeed, at a considerable distance, the gilt dome of a temple, raised on columns of the whitest marble. I must inform you, that within this temple resides a lady^c, weaving wreaths of immortal amaranth for that worthy matron, if she exert her authority; and, as their obedience is more or less entire, she has also garlands of inferior lustre to recompence the ladies in her train.

Your own sagacity, added he, will supply the place of farther instructions; and then vanished in an instant.

H 4

THE

^a The Passions.

^b Reason.

^c Virtue.

each of these rivers appeared, as I thought, a receptacle for travellers ; so that the journey seemed to be portioned into four distinct stages. It is possible that these were meant to represent the periods of a man's life ; which may be distinguished by the names of infancy, youth, manhood, and old age.

DURING the first stage, our travellers proceeded without much disturbance. Their excursions were of no greater extent than to crop a primrose, or a daisy, that grew on the way-side ; And in these their governess indulged them. She gave them but few checks, and they afforded her but little occasion. But when they arrived at the second period, the case then was greatly altered. The young ladies grew visibly enamoured of the beauties on each side ; and the governess began to feel a consciousness of her duty to restrain them. They petitioned clamorously to make one short excursion, and met with a decent refusal. One of them, that visibly shewed herself the greatest vixen and romp^d amongst them, had a thousand arts and stratagems to circumvent her well-meaning governess.

I must

^d Love.

inspired a longing that was inexpressible, to one that seemed of an amorous complexion. She requested to make a short digression ; pointed to the band of shepherds dancing ; and, as I observed, presented a glass, through which the matron might distinctly view them. The governess applied the glass, and it was wonderful to trace the change it effected. She, who before had with much constancy opposed the prayers of her petitioner, now began to lean towards her demands ; and, as if she herself were not quite indifferent to the scene of pleasure she had beheld, grew remiss in her discipline ; softened the language of dissent ; and with a gentle reprimand, suffered her pupil to elope. After this, however, she winked her eyes ; that she might not at least bear testimony to the step she did not approve. When the lady had gratified her curiosity, she returned for the present ; but with an appetite more inflamed, and more impatient to repeat her frolick. The governess appeared uneasy, and to repent of her own compliance ; and reason good she had ; considering the confidence it gave her pupil, and the weight it took from her own authority.

THEY

ANOTHER now took the lead ; and seizing an embroidered handkerchief, compleatly hoodwinked the directress. All now was tumult, anarchy, disagreement, and confusion. They led their guide along, blind-fold, not without proposals of downright murder. They soon lost sight of the regular path, and strode along with amazing rapidity. I should however, except some few ^e, who, being of a complexion naturally languid, and thus deprived of their protectress, had neither constancy to keep the road, nor spirit enough to stray far from it. These found the utmost of their inclinations gratified, in treasuring up shells from the banks of the river, scooping fossils from the rocks, or preserving plants that grew in the valley. A moth or butterfly afforded them a chase, and a grub or beetle was a suitable companion. But to return to the vagabonds.

THE lady that performed the feat of blinding her governess, for a time, bore the chief rule ; and held the rest in a state of servitude ^f. She seemed to be indeed formed for that power and grandeur, which
was

^e The Virtuoso-passion.

^f Ambition.

another would join the dance or shepherd, and sometimes retire with ^h one into the covert. A ⁱ third would not move a step farther, till she had gathered some ore that was washed from the mountains. When they entered the city, their dissipation was yet more observable. One ^k intoxicated herself with cordials; another ^l went in quest of lace and equipage. The ^m lady, however, at this time the most enterprising, and who (as I mentioned before) had given such a turn to their affairs, discovered a strange fondness herself for lawn and ermine, embroidered stars, and golden collars. However difficult it seemed to reach them, or how little necessary soever they seemed to happiness, these alone engaged her attention; and to these alone her hopes aspired. Nay she went so far, as, in failure of these, to resolve on misery and wilful wretchedness.

SHE at length succeeded, at least so far as to find how little they enhanced her happiness; and her former compeers, having ruined their constitutions, were once again desirous to have their queen reign over them. In short, their loyalty regained the ascendant;

^g Indolence.

^h Gallantry.

ⁱ Avarice.

^k Ebriety.

^l Pride and Vanity.

^m Ambition.

that was consistent with their present state ; and advised them all to follow her towards the path they had forsaken.

Our travellers, in a little time after this, passed over the bridge that introduced them to their closing stage. The subjects, very orderly, repentant, and demissive ; the governess, more rigid and imperious than ever. The former, withered, decrepit, languishing ; the latter, in greater vigour, and more beautiful than before. Time appeared to produce in her, a very opposite effect, to that it wrought in her companions. She seemed, indeed, no more that easy ductile creature, insulted and borne away by the whims of her companions. She appeared more judicious in the commands she gave, and more rigorous in the execution. In short, both her own activity, and the supine lethargy of those whom she conducted united to make way for her unlimited authority. Now, indeed, a more limited rule might have secured obedience, and maintained a regularity. The ladies were but little struck with the glare of objects on each side the way. One alone I must except, whom I beheld look wishfully, with a retorted eye, towards the golden ore washed down by the torrents.

The

craving dame, when they approached the temple to which I formerly alluded.

THE temple stood upon a lofty hill, half encircled with trees of never-fading verdure. Between the milk-white columns (which were of the Dorick order, the bases gilt, as also the capitals) a blaze of glory issued, of such superior lustre, that none beside the governess was able to approach it. She, indeed, with a dejected countenance, drew near unto the goddess; who gently waved her hand in the way of salutation.

THE matron seemed less dazzled, than delighted, with her excessive beauty. She accosted her with reverence, and with much diffidence began to mention their pretension to her favor. “She must
“own, she had been too remiss in the beginning of
“her government; she hoped it would be attributed to inexperience in the subtle wiles of her
“fellow-travellers. She flattered herself, that her
“severity towards the conclusion of her journey
“might in some sort make atonement for her misbehaviour in the beginning. Lastly, that she sometimes found it impossible to hear the dictates of
“the

“ You have heard, said me, “ no doubt that
“ the favors I bestow, are by no means consistent
“ with a state of inactivity. The only time when
“ you were allowed an opportunity to deserve them,
“ was the time when your pupils were the most re-
“ fractory and perverse. The honours you expect
“ in my court are proportioned to the difficulty of
“ a good undertaking. May you, hereafter, par-
“ take them, in reward of your more vigorous con-
“ duct : For the present, you are little entitled to
“ any recompence from me. As to your pupils, I
“ observe, they have passed sentence upon them-
“ selves.”

AT this instant of time the bell rang for supper,
and awaked me : I found the gardener by my side,
prepared to plant a parcel of trees ; and that I had
umbered away the hours, in which I should have
iven him suitable directions.

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LANDSCAPING may be divided into three species—kitchen-gardening—parterre-gardening—and landscape, or picturesque-gardening: which latter is the subject intended in the following pages—consists in pleasing the imagination by scenes of grandeur, beauty, or variety. Convenience merely has no share here, any farther than as it pleases the imagination.

PERHAPS the division of the pleasures of imagination, according as they are struck by the great, the various, and the beautiful, may be accurate enough for my present purpose: why each of them affects us with pleasure may be traced in other authors. See Burke, Hutchinson, Gerard, the theory of agreeable sensations, &c. *

THERE seems however to be some objects, which afford a pleasure not reducible to either of the foregoing heads. A ruin, for instance, may be neither
new

* Garden-scenes may perhaps be divided into the sublime, the beautiful, and the melancholy or pensive; to which last I know not but we may assign a middle place betwixt the former two, being in some sort composed of both. See Burke's Sublime,

ect ideas, that convey reflexions of the pleasing
ind.

OBJECTS should indeed be less calculated to strike
the immediate eye, than the judgment or well-
formed imagination; as in painting.

It is no objection to the pleasure of novelty,
that it makes an ugly object more disagreeable. It
is enough that it produces a superiority betwixt
things in other respects equal. It seems, on some
occasions, to go even farther. Are there not
broken rocks and rugged grounds, to which we
can hardly attribute either beauty or grandeur; and
yet when introduced near an extent of lawn, im-
part a pleasure equal to more shapely scenes?
Thus a series of lawn, though ever so beautiful,
may satiate and cloy, unless the eye passes to them
from wilder scenes; and then they acquire the grace
of novelty.

VARIETY appears to me to derive good part of
its effect from novelty; as the eye, passing from one
form or color, to a form or color of a different
kind,

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Vol. II

ried to such excess as to lose it's whole effect. have observed ceilings so crammed with stucco-aments; that, although of the most different kinds, they have produced an uniformity. A sufficient quantity of undecorated space is necessary to exhibit such decorations to advantage.

GROUND should first be considered with an eye to it's peculiar character; whether it be the solemn, the savage, the sprightly, the melancholy, the horrid, or the beautiful. As one or other of these characters prevail, one may somewhat strengthen it's effect, by allowing every part it's denomination, and then supporting it's title with suitable appendages—For instance, The lover's park may have assignation seats, with proper mottoes — urns to faithful lovers — trophies, garlands, &c. by means of art.

WHAT an advantage must some Italian seats derive from the circumstance of being situate on ground mentioned in the classics? And, even in England, wherever a park or garden happens to have been the scene of any event in history, one could surely avail one's self of that circumstance,

IN designing a house and gardens, it is happy when there is an opportunity of maintaining a subordination of parts; the house so luckily placed as to exhibit a view of the whole design. I have sometimes thought that there was room for it to resemble an epick or dramatick poem. It is rather to be wished than required, that the more striking scenes may succeed those which are less so.

TASTE depends much upon temper. Some prefer Tibullus to Virgil, and Virgil to Homer—Hagley to Persfield, and Persfield to the Welsh mountains. This occasions the different preferences that are given to situations—A garden strikes us most, where the grand and the pleasing succeed, not intermingle with, each other.

I BELIEVE, however, the sublime has generally a deeper effect than the merely beautiful.

I USE the words landkip and prospect, the former as expressive of home scenes, the latter of distant images. Prospects should take in the blue distant hills; but never so remotely, that they be not distin-

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picture upon canvas; and this is no bad test, as
think the landkip painter is the gardiner's best
figurer. The eye requires a sort of balance here;
not so as to encroach upon probable nature. A
ood, or hill, may balance a house or obelisk; for
actness would be displeasing. We form our no-
ons from what we have seen; and though, could
e comprehend the universe, we might perhaps find
uniformly regular; yet the portions that we see of
habituate our fancy to the contrary.

THE eye should always look rather down upon
ater: Customary nature makes this requisite. I
now nothing more sensibly displeasing than Mr.
——'s flat ground betwixt his terras and his
ater.

It is not easy to account for the fondness of
rmer times for straight-lined avenues to their houses;
raight-lined walks through their woods; and, in
ort, every kind of straight-line; where the foot is
travel over, what the eye has done before. This
rcumstance, is one objection. Another, some-
hat of the same kind, is the repetition of the same
object, tree after tree, for a length of way together.

from perspective; but to move on continually and find no change of scene in the least attendant on our change of place, must give actual pain to a person of taste. For such an one to be condemned to pass along the famous vista * from Moscow to Petersburg, or that other from Agra to Lahor in India, must be as disagreeable a sentence, as to be condemned to labour at the gallies. I conceived some idea of the sensation he must feel, from walking but a few minutes, immured, betwixt Lord D——'s high-thorn new-hedges; which run exactly parallel, at the distance of about ten feet; and are contrived perfectly to exclude all kind of objects whatsoever.

When a building, or other object, has been once viewed from its proper point, the foot should never travel to it by the same path, which the eye has travelled over before. Lose the object, and draw high, obliquely.

THE

* In Montesquieu, on Taste.

RUINATED structures appear to derive their power of pleasing, from the irregularity of surface, which is VARIETY ; and the latitude they afford the imagination, to conceive an enlargement of their dimensions, or to recollect any events or circumstances appertaining to their pristine grandeur, so far as concerns grandeur and solemnity. The breaks in them should be as bold and abrupt as possible.—If mere beauty be aimed at (which however is not their chief excellence) the waving line, with more easy transitions, will become of greater importance—Events relating to them may be simulated by numberless little artifices ; but it is ever to be remembered, that high hills and sudden descents are most suitable to castles ; and fertile vales, near wood and water, most imitative of the usual situation for abbeyes and religious houses ; large oaks, in particular, are essential to these latter ;

“ Whose branching arms, and reverend height,

“ Admit a dim religious light.”

A cottage is a pleasing object, partly on account of the variety it may introduce ; on account of the

n a scene presented to the eye, objects should never
ie so much to the right or left, as to give it any
neatness in the examination. Sometimes, how-
ver, it may be better to admit valuable objects even
with this disadvantage. They should else never be
een beyond a certain angle. The eye must be easy,
efore it can be pleased.

No mere slope from one side to the other can
e agreeable ground : The eye requires a balance—
e. a degree of uniformity : but this may be other-
ise effected, and the rule should be understood with
ome limitation.

“ —Each alley has it's brother,
“ And half the plat-form just reflects the other.”

LET us examine what may be said in favour of
that regularity which Mr. Pope exposes. Might
e not seemingly as well object to the disposition
f an human face, because it has an eye or cheek,
hat is the very picture of it's companion ? Or does
ot providence, who has observed this regularity in
he external structure of our bodies and disregarded
it

kip ; and, if I am not mistaken, the painters generally furnish one : a building for instance on one side, contrasted by a group of trees, a large oak, or a rising hill on the other. Whence then does this taste proceed, but from the love we bear to regularity in perfection ? After all, in regard to gardens, the shape of ground, the disposition of trees, and the figure of water, must be sacred to nature ; and no forms must be allowed that make a discovery of art.

ALL trees have a character analogous to that of men : Oaks are in all respects the perfect image of the manly character : In former times I should have said, and in present times I think I am authorized to say, the British one. As a brave man is not suddenly either elated by prosperity or depressed by adversity, so the oak displays not its verdure on the sun's first approach ; nor drops it, on his first departure. Add to this its majestic appearance, the rough grandeur of its bark, and the wide protection of its branches.

A LARGE, branching, aged oak, is perhaps the most venerable of all inanimate objects.

By the way, I wonder that lead statues are not more in vogue in our modern gardens. Though they may not express the finer lines of an human body, yet they seem perfectly well calculated, on account of their duration, to embellish landscapes, were they some degrees inferior to what we generally behold. A statue in a room challenges examination, and is to be examined critically as a statue. A statue in a garden is to be considered as one part of a scene or landscape; the minuter touches are no more essential to it, than a good landscape painter would esteem them were he to represent a statue in his picture.

APPARENT art, in it's proper province, is almost as important as apparent nature. They contrast agreeably; but their provinces ever should be kept distinct.

SOME artificial beauties are so dexterously managed, that one cannot but conceive them natural; some natural ones so extremely fortunate, that one is ready to swear they are artificial.

CON-

province. Whatever thwarts her is treason.

On the other hand, buildings and the works of art need have no other reference to nature than that they afford the εὐσεμνον with which the human mind is delighted.

ART should never be allowed to set a foot in the province of nature, otherwise than clandestinely and by night. Whenever she is allowed to appear here, and men begin to compromise the difference—night, gothicism, confusion and absolute chaos, are come again.

To see one's urns, obelisks, and waterfalls laid open ; the nakedness of our beloved mistresses, the Naiads and the Dryads, exposed by that ruffian Winter to universal observation ; is a severity scarcely to be supported by the help of blazing hearths, chearful companions, and a bottle of the most grateful burgundy.

THE works of a person that builds, begin immediately to decay ; while those of him who plants begin directly to improve. In this, planting promises

and flourish with them ; whereas the very fane-
els of our structures will, without the help of dila-
tation, serve to wean us from our attachment to
them.

It is a custom in some countries to condemn the
characters of those (after death) that have neither
planted a tree, nor begot a child.

THE taste of the citizen and of the mere peasant
are in all respects the same, The former gilds his
walls ; paints his stonework and statues white ;
plants his trees in lines or circles ; cuts his yew-
trees four-square or conic ; or gives them, what he
can, of the resemblance of birds, or bears, or men ;
quirts up his rivulets in jetteaus ; in short, admires
no part of nature, but her ductility ; exhibits every
thing that is glaring, that implies expence, or that
affects a surprize because it is unnatural. The pea-
sant is his admirer.

It is always to be remembered in gardening,
that sublimity or magnificence, and beauty or varie-
ty,

n this case it remains to be considered in which
light they can be rendered most remarkable, whe-
ther as objects of beauty or magnificence. Even
the temper of the proprietor should not perhaps
be wholly disregarded: for certain complexions of
soul will prefer an orange tree or a myrtle, to an
oak or cedar. However, this should not induce a
gardiner to parcel out a lawn into knots of shrub-
bery; or invest a mountain with a garb of roses.
This would be like dressing a giant in a farset
gown, or a faracen's head in a brussels nightcap,
Indeed the small and circular clumps of firs, which
I see planted upon some fine large swells, put me
often in mind of a coronet placed on an elephant
or camel's back. I say, a gardiner should not do
this, any more than a poet should attempt to
write of the king of Prussia in the style of Philips.
On the other side, what would become of Lesbia's
sparrow, should it be treated in the same language
with the anger of Achilles?

GARDINERS may be divided into three sorts, the
landskip gardiner, the parterre gardiner, and the
kitchen

g, every good painter of landkip appears to me
e most proper designer. The misfortune of it
that these painters are apt to regard the exe-
tion of their work, much more than the choice
subject.

THE art of distancing and approximating, comes
ly within their sphere: the former by the gra-
al diminution of distinctness, and of size; the
ter by the reverse. A straight-lined avenue that
widened in front, and planted there with ewe
es, then firs, then with trees more and more fady,
l they end in the almond-willow, or silver osier;
ill produce a very remarkable deception of the for-
er kind; which deception will be encreased, if
e nearer dark trees are proportionable and truly
rger than those at the end of the avenue that are
ore fady.

To distance a building, plant as near as you can
it, two or three circles of different-coloured
eens—Ever-greens are best for all such purposes—
ppose the outer one of holly, and the next of
urel, &c. The consequence will be that the ima-
nation immediatly allows a space betwixt these
circles,

known some instances, where, by shewing intermediate ground, the distance has appeared less, than while an hedge or grove concealed it.

HEDGES, appearing as such, are universally bad. They discover art in nature's province.

TREES in hedges partake of their artificiality, and become a part of them. There is no more sudden and obvious improvement, than an hedge removed, and the trees remaining; yet not in such manner as to mark out the former hedge.

WATER should ever appear, as an irregular lake, or winding stream.

ISLANDS give beauty, if the water be adequate; but lessen grandeur through variety.

It was the wise remark of some sagacious observer, that familiarity is for the most part productive of contempt. Graceless offspring of so amiable a parent! Unfortunate beings that we are, whose enjoyments must be either checked, or prove destructive of themselves. Our passions are permitted

derived from the first impression. Thus, negligent of graces that have the merit of reality, we too often prefer imaginary ones that have only the charm of novelty: And hence we may account, in general, for the preference of art to nature, in our old-fashioned gardens.

ART, indeed, is often requisite to collect and domesticate the beauties of nature; but should never be suffered to set her mark upon them: I mean, in regard to those articles that are of nature's produce; the shaping of ground, the planting of trees, and the disposition of lakes and rivulets. Any more particulars will soon occur, which, however, she is allowed to regulate, somewhat clandestinely, upon the following account—Man is not capable of comprehending the universe at one survey. Had he faculties equal to this, he might well be censured for any minute regulations of his own, were the same, as if, in his present situation, he were to find amusement in contriving the fabrick of an ant's nest, or the partitions of a bee-hive. That we are placed in the corner of a sphere; endued neither with organs, nor allowed a station, proper

pear either imperceptible, or beautiful. And we might as rationally expect a snail to be satisfied with the beauty of our parterres, slopes, and terrasses—or an ant to prefer our buildings to her own orderly range of granaries, as that man should be satisfied, without a single thought that he can improve the spot that falls to his share. But, though art be necessary for collecting nature's beauties, by what reason is she authorized to thwart and to oppose her? Why fantastically endeavor to humanize those vegetables, of which nature, discreet nature, thought it proper to make trees? Why endow the vegetable bird with wings, which nature has made momentarily dependent upon the soil? Here art seems very affectedly to make a display of that industry, which it is her glory to conceal. The stone which represents an asterisk, is valued only on account of its natural production: Nor do we view with pleasure the laboured carvings and futile diligence of Gothic artists. We view with much more satisfaction some plain Grecian fabric, where art, indeed, has been equally, but less visibly, industrious. It is thus we, indeed, admire the shining texture of the silk-worm; but we loath the puny author, when she thinks proper

s of nature's province ; wherein art can only appear as the most abject vassal, and had, therefore, better not appear at all. The case is different where she has the direction of buildings, useful or ornamental ; or perhaps, claims as much honour from temples, as the deities to whom they are inscribed, ere then it is her interest to be seen as much as possible : And, though nature appear doubly beautified by the contrast her structures furnish, it is not justly for her to confer a benefit which nature, on her part, will not repay.

A RURAL scene to me is never perfect without the addition of some kind of building ; Indeed I have known a scar of rock-work, in great measure, supply the deficiency.

IN gardening, it is no small point to enforce either grandeur or beauty by surprize ; for instance, an abrupt transition from their contraries—but to rely a stress upon surprize only ; for example, on the surprize occasioned by an aha ! without including any nobler purpose ; is a symptom of bad taste, and a violent fondness for mere conceit.

GRAN-

SUPPOSE a large hill varied, by art, with large patches of different-colored clumps, scars of rock, chalk quarries, villages, or farm-houses; you will have, perhaps, a more beautiful scene, but much less grand than it was before.

IN many instances, it is most eligible to compound your scene of beauty and grandeur—Suppose a magnificent swell arising out of a well-vegetated valley; it would be disadvantageous to increase it's beauty, by means destructive to it's magnificence.

THERE may possibly, but there seldom happens to be any occasion to fill up valleys, with trees or otherwise. It is for the most part the gardener's business to remove trees, or aught that fills up the low ground; and to give, as far as nature allows, an artificial eminence to the high.

THE hedge-row apple-trees in Herefordshire afford a most beautiful scenery, at the time they are in blossom: But the prospect would be really grander, did it consist of simple foliage. For the

SMOOTHNESS and easy transitions are an ingredient in the beautiful; abrupt and rectangular breaks have more of the nature of the sublime. Thus a tapering spire is, perhaps, a more beautiful object than a tower, which is grander.

MANY of the different opinions relating to the preference to be given to seats, villas, &c. are owing to want of distinction betwixt the beautiful and the magnificent. Both the former and the latter please; but there are imaginations particularly adapted to the one, and to the other.

MR. ADDISON thought an open uninclosed champaign country, formed the best landscape. Somewhat here is to be considered. Large, unvariegated, simple objects have the best pretensions to sublimity; a large mountain, whose sides are unvaried with objects, is grander than one with infinite variety: But then it's beauty is proportionably less.

HOWEVER, I think a plain space near the eye gives it a kind of liberty it loves: And then the picture, whether you chuse the grand or beautiful, should be held up at it's proper distance. Variety
is

and parties very frequently think the same
only vary in their phrase and language.
one examines their first principles, which very often
coincide, it were a point of prudence, as well as can
not, to consider the rest as nothing more.

A courtier's dependent is a beggar's dog.

It national reflections are unjust, because there are
good men in all nations, are not national wars upon
much the same footing?

A government is inexorable for employing
foolish ministers; because they may examine a man
hard, though they cannot his heart.

I fancy, the proper means of curing the love
we bear our native country, is to render some time
a foreign one.

The love of popularity seems little else than the
love of being beloved; and is only shameful when
a person aims at the affection of a people by means
in appearance honest, but in their end pernicious and
deceptive.

L and parties very frequently think the same; only vary in their phrase and language. At least, if one examines their first principles, which very often coincide, it were a point of prudence, as well as candor, to consider the rest as nothing more.

A COURTIER'S dependent is a beggar's dog.

IF national reflections are unjust, because there are good men in all nations, are not national wars upon much the same footing?

A GOVERNMENT is inexcusable for employing foolish ministers; because they may examine a man's head, though they cannot his heart.

I FANCY, the proper means of encreasing the love we bear our native country, is to reside some time in a foreign one.

THE love of popularity seems little else than the love of being beloved; and is only blameable when a person aims at the affections of a people by means in appearance honest, but in their end pernicious and destructive.

THERE

THE whole mystery of a courtly behavior seems included in the power of making general favors appear particular ones.

A MAN of remarkable genius may afford to pass by a piece of wit, if it happen to border on abuse. A little genius is obliged to catch at every witticism indiscriminately.

INDOLENCE is a kind of centripetal force.

It seems idle to rail at ambition merely because it is a boundless passion; or rather is not this circumstance an argument in it's favor? If one would be employed or amused through life, should we not make choice of a passion that will keep one long in play?

A SPORTSMAN of vivacity will make choice of that game which will prolong his diversion: A fox, that will support the chase till night, is better game than a rabbit, that will not afford him half an hour's entertainment. E.

THE most animated social pleasure, that I can conceive, may be, perhaps, felt by a general after a successful engagement, or in it: I mean by such commanders as have souls equal to their occupation. This, however, seems paradoxical, and requires some explanation.

RESISTANCE to the reigning powers is justifiable, upon a conviction that their government is inconsistent with the good of the subject; that our interposition tends to establish better measures; and this without a probability of occasioning evils that may overbalance them. But these considerations must never be separated.

PEOPLE are, perhaps, more vicious in towns, because they have fewer natural objects there, to employ their attention—or admiration: Likewise because one vicious character tends to encourage and keep another in countenance. However it be, excluding accidental circumstances, I believe the largest cities are the most vicious of all others.

LAWS

THOUGH I have no sort of inclination to vindicate the late rebellion, yet I am led by candor to make some distinction between the immorality of it's abettors, and the illegality of their offence. My Lord Hardwick, in his condemnation-speech, remarks, with great propriety, that the laws of all nations have adjudged rebellion to be the worst of crimes. And in regard to civil societies, I believe there are none but madmen will dispute it. But surely with regard to conscience, erroneous judgments and ill-grounded convictions may render it some people's duty. Sin does not consist in any deviation from received opinion ; it does not depend upon the understanding, but the will. Now, if it appear that a man's opinion has happened to misplace his duty ; and this opinion has not been owing to any vicious desire of indulging his appetites—In short, if his own reason, liable to err, have biased his will ; rather than his will any way contributed to bias and deprave his reason, he will, perhaps, appear guilty before none, beside an earthly tribunal.

A PERSON's right to resist, depends upon a conviction, that the government is ill-managed ; that

Whether this were not in appearance the case of
Immerino, I will not presume to say: How concei-
d, or from what delusion sprung. But as, I think,
was reputed an honest man, in other respects, one
y guess his behaviour was rather owing to the
representations of his reason, than to any deprav-
y, perverseness, or disingenuity of his will.

If a person ought heartily to stickle for any cause,
should be that of moderation. Moderation should
his party,

EGO.

I.

I HATE maritime expressions, similes, and allusions ; my dislike, I suppose, proceeds from the unnaturalness of shipping, and the great share which it ever claims in that practice.

II.

I AM thankful that my name is obnoxious to no pun.

III.

MAY I always have an heart superior, with œconomy suitable, to my fortune !

IV.

INANIMATES, toys, utensils, seem to merit a kind of affection from us, when they have been our companions through various vicissitudes. I have often viewed my watch, standish, snuff-box, with this kind of tender regard ; allotting them a degree of friendship, which there are some men, who do not deserve :

“ MIDST many faithless only faithful found ! ”

V.

VI.

It is with me in regard to the earth itself, as it is in regard to those that walk upon it's surface. I love to pass by crowds, and to catch distant views of the country as I walk along; but I insensibly chuse to sit where I cannot see two yards before me.

VII.

I BEGIN, too soon in life, to slight the world more than is consistent with making a figure in it. The "non est tanti" of Ovid grows upon me so fast that in a few years I shall have no passion.

VIII.

I AM obliged to the person that speaks me fair to my face. I am only more obliged to the man who speaks well of me in my absence also. Should I be asked whether I chose to have a person speak well of me when absent or present, I should answer the latter; for were all men to do so, the former would be insignificant.

IX.

I FEEL an avarice of social pleasure, which produces only mortification. I never see a town or city in a map, but I figure to myself many agreeable persons

one's time, and yet restrained by circumstances from making a proper use of it. One feels one's self somewhat in the situation of admiral Hosier.

XI.

It is a miserable thing to love where one hates; and yet it is not inconsistent.

XII.

THE modern world considers it as a part of politeness, to drop the mention of kindred in all addresses to relations. There is no doubt, that it puts our approbation and esteem upon a less partial footing. I think, where I value a friend, I would not suffer my relation to be obliterated even to the twentieth generation: it serves to connect us closer. Wherever I am disesteemed, I would abdicate my first-cousin.

XIII.

CIRCUMLOCUTORY, philosophical obscenity appears to me the most nauseous of all stuff: Shall I say it takes away the spirit from it, and leaves you nothing but a caput mortuum? or shall I say rather it is a Sir—e in an envelope of fine gilt-paper, which only raises expectation? Could any be allowed to talk obscenely with a grace, it were downright country

fore-hand.

XV.

THERE are a sort of people to whom one would allot good wishes and perform good offices : but they are sometimes those, with whom one would by no means share one's time.

XVI.

I would have all men elevated to as great an height, as they can discover a lustre to the naked eye.

XVII.

I AM surely more inclined (of the two) to pretend a false disdain, than an unreal esteem.

XVIII.

YET why repine ? I have seen mansions on the verge of Wales that convert my farm-house into an Hampton-court, and where they speak of a glazed window as a great piece of magnificence. All things figure by comparison.

XIX.

I do not so much want to avoid being cheated, as to afford the expence of being so : The generality of mankind being seldom in good humour but
3 whilst

degree of shabbiness is joined with the convenience.

XXI.

Not Hebrew, Arabic, Syriac, Coptic, nor even the Chinese language, seems half so difficult to me as the language of refusal.

XXII.

I ACTUALLY dreamt that somebody told me I must not print my pieces separate. That certain stars would, if single, be hardly conspicuous, which, united in a narrow compass, form a very splendid constellation.

XXIII.

THE ways of ballad-fingers, and the cries of half-penny-pamphlets, appeared so extremely humorous, from my lodgings in Fleet-street, that it gave me pain to observe them without a companion to partake. For alas, laughter is by no means a solitary entertainment.

XXIV.

HAD I a fortune of eight or ten thousand pounds a year, I would methinks make myself a neighbourhood. I would first build a village with a church, and people it with inhabitants of some branch of trade

people with a select number of well-chosen friends, assigning to each annually the sum of two hundred pounds for life. The salary should be irrevocable, in order to give them independency. The house, of a more precarious tenure, that, in cases of ingratitude, I might introduce another inhabitant.—How plausible however this may appear in speculation, perhaps a very natural and lively novel might be founded upon the inconvenient consequences of it, when put in execution.

XXV.

I THINK, I have observed universally that the quarrels of friends in the latter part of life, are never truly reconciled. “*Malè facta gratia necquicquam coit, & rescinditur.*” A wound in the friendship of young persons, as in the bark of young trees, may be so grown over, as to leave no scar. The case is very different in regard to old persons and old timber. The reason of this may be accountable from the decline of the social passions, and the prevalence of spleen, suspicion, and rancour, towards the latter part of life.

XXVI.

THERE is nothing, to me, more irksome than to hear weak and servile people repeat with admiration

WHAT pleasure it is to pay one's debts ! I remember to have heard Sir T. Lyttelton make the same observation. It seems to flow from a combination of circumstances, each of which is productive of pleasure. In the first place, it removes that uneasiness, which a true spirit feels from dependence and obligation. It affords pleasure to the creditor, and therefore gratifies our social affection : It promotes that future confidence, which is so very interesting to an honest mind : It opens a prospect of being readily supplied with what we want on future occasions : It leaves a consciousness of our own virtue : and it is a measure we know to be right, both in point of justice and of sound œconomy. Finally, it is a main support of simple reputation.

XXVIII.

It is a maxim with me (and I would recommend it to others also, upon the score of prudence) whenever I lose a person's friendship, who generally commences enemy, to engage a fresh friend in his place. And this may be best effected by bringing over some of one's enemies ; by which means one is a gainer, having the same number of friends at least, if not an enemy

It has been a maxim with me to admit of an early reconciliation with a person, whose offence proceeded from no depravity of heart: But where I was convinced it did so, to forego, for my own sake, all opportunities of revenge: to forget the persons of my enemies as much as I was able, and to call to remembrance, in their place, the more pleasing idea of my friends. I am convinced that I have derived no small share of happiness from this principle.

XXX.

I HAVE been formerly so silly as to hope, that, every servant I had might be made a friend: I am now convinced that the nature of servitude generally bears a contrary tendency. Peoples characters are to be chiefly collected from their education and place in life: Birth itself does but little. Kings in general are born with the same propensities as other men; but yet it is probable, from the licence and flattery that attends their education, that they will be more haughty, more luxurious, and more subjected to their passions, than any men beside. I question not but there are many attorneys born with open and honest hearts: but I know not one, that has had the least practice, who is not selfish, trickish, and disingenuous. So it is

D

R E S S, like winning, should never appear
the effect of too much study and application
On this account, I have been parts of dress, in them
lives extremely beautiful, which at the same time
subject the wearer to the character of topicality and
affectation.

II.

A man's dress in the former part of life should be
her tend to let off his person, than to express his
rank or dignity: In the latter, the reverse.

III.

Extra elegance in liveries, I mean such as
is expected by the more fastidious colour, is altogether
absurd. They ought to be rather grossly than gen-
teel; it for no other reason, yet for this, that ele-
gance may more strongly distinguish the appearance
of the gentleman.

IV.

It is a point not of doubt with me, that the ladies
are most properly the judges of the men's dress, and
the men of that of the ladies.

DR E S S, like writing, should never appear the effect of too much study and application. On this account, I have seen parts of drefs, in themselves extremely beautiful, which at the same time subject the wearer to the character of foppishness and affectation.

II.

A MAN's drefs in the former part of life should rather tend to set off his person, than to express riches, rank or dignity : In the latter, the reverse.

III.

EXTREME elegance in liveries, I mean such as is expressed by the more languid colors, is altogether absurd. They ought to be rather gawdy than genteel ; if for no other reason, yet for this, that elegance may more strongly distinguish the appearance of the gentleman.

IV.

IT is a point out of doubt with me, that the ladies are most properly the judges of the men's drefs, and the men of that of the ladies.

V.

VI.

THERE are many modes of dress, which the world esteems handsome, which are by no means calculated to shew the human figure to advantage.

VII.

LOVE can be founded upon nature only ; or the appearance of it—For this reason, however a peruke may tend to soften the human features, it can very seldom make amends for the mixture of artifice which it discovers.

VIII.

A RICH dress adds but little to the beauty of a person. It may possibly create a deference, but that is rather an enemy to love :

“ Non benè conveniunt nec in una fede morantur
“ Majestas & amor.” Ovid.

IX.

SIMPLICITY can scarce be carried too far : provided it be not so singular as to excite a degree of ridicule. The same caution may be requisite in regard to the value of your dress : though

X.

A PERSON's manner is never easy, whilst he feels a consciousness that he is fine. The country-fellow, considered in some lights, appears genteel ; but it is not when he is drest on Sundays, with a large nose-gay in his bosom. It is when he is reaping, making hay, or when he is hedging in his hurden frock. It is when he acts with ease, and thinks himself equal to his apparel.

XI.

WHEN a man has run all lengths himself with regard to dress, there is but one means remaining, which can add to his appearance. And this consists in having recourse to the utmost plainness of his own apparel, and at the same time richly garnishing his foot-man or his horse. Let the servant appear as fine as ever you please, the world must always consider the master as his superior. And this is that peculiar excellence so much admired in the best painters as well as poets ; Raphael as well as Virgil : Where somewhat is left to be supplied by the spectator's and reader's imagination.

XIII.

PERSONS are oftentimes misled in regard to their choice of dress, by attending to the beauty of colours, rather than selecting such colours as may encrease their own beauty.

XIV.

I CANNOT see why a person should be esteemed haughty, on account of his taste for fine cloaths, any more than one who discovers a fondness for birds, flowers, moths, or butterflies. Imagination influences both to seek amusement in glowing colours ; only the former endeavours to give them a nearer relation to himself. It appears to me, that a person may love splendour without any degree of pride ; which is never connected with this taste but when a person demands homage on account of the finery he exhibits. Then it ceases to be taste, and commences mere ambition. Yet the world is not enough candid to make this essential distinction.

XV.

THE first instance an officer gives you of his courage, consists in wearing cloaths infinitely superior to his rank.

claiming the advantage of it, they make their superiority sit more easy. It is otherwise with such as depend alone on personal merit; and it was from hence, I presume, that Quin asserted he could not afford to go plain.

XVII.

THERE are certain shapes and physiognomies, of entirely vulgar a cast, that they could scarce win respect even in the country, though they were embellished with a dress as tawdry as a pulpit-cloth.

XVIII.

A LARGE retinue upon a small income, like a large cascade upon a small stream, tends to discover its tenuity.

XIX.

WHY are perfumes so much decryed? When a person on his approach diffuses them, does he not revive the idea which the antients ever entertained concerning the descent of superior beings, “veiled in a cloud of fragrance?”

XX.

never once consider that he is breaking the ice for
themselves.

II. IV

The world may be divided into people that
read, people that write, people that think, and
people that do nothing. The first class are like
large room in a little house. The second class are like
small rooms in a large house. The third class are like
the world may be divided into people that
read, people that write, people that think, and
people that do nothing. The first class are like
large room in a little house. The second class are like
small rooms in a large house. The third class are like

V. XI

Supercilious writers, like the mole, often fancy
themselves deep, when they are exceeding near the
surface.

L 4

NON

IV

I.
FINE writing is generally the effect of spontaneous thoughts and a laboured style.

II.

LONG sentences in a short composition are like large rooms in a little house.

III.

THE world may be divided into people that read, people that write, people that think, and fox-hunters.

IV.

INSTEAD of whining complaints concerning the imagined cruelty of their mistresses, if poets would address the same to their Muse, they would act more agreeably to nature and to truth.

V.

SUPERFICIAL writers, like the mole, often fancy themselves deep, when they are exceeding near the surface.

VI.

semi-royal, that inould have appeared on ballad-paper, to make their performance appear laudable.

VII.

THERE is no word in the Latin language, that signifies a female friend. "Amica" means a mistress: and perhaps there is no friendship betwixt the sexes wholly disunited from a degree of love.

VIII.

THE chief advantage that ancient writers can boast over modern ones, seems owing to simplicity. Every noble truth and sentiment was expressed by the former in the natural manner; in word and phrase, simple, perspicuous, and incapable of improvement. What then remained for later writers but affectation, witticism, and conceit?

IX.

ONE can, now and then, reach an author's head when he stoops; and, induced by this circumstance, aspire to measure height with him.

tion it met with at first.

XI.

PERHAPS, an acquaintance with men of genius is rather reputable than satisfactory. It is as unaccountable, as it is certain, that fancy heightens sensibility; sensibility strengthens passion; and passion makes people humourists.

YET a person of genius is often expected to shew more discretion than another man; and this on account of that very vivacity, which is his greatest impediment. This happens for want of distinguishing betwixt the fanciful talents and the dry mathematical operations of the judgment, each of which indiscriminately give the denomination of a man of genius.

XII.

AN actor never gained a reputation by acting a bad play, nor a musician by playing on a bad instrument.

XIII.

POETS seem to have fame, in lieu of most temporal advantages. They are too little formed for business,

XV.

ONE would rather be a stump of laurel than the
ump of a church-yard yew-tree.

XVI.

“*DEGERE* more feræ.” Virg. Vanbrugh seems
to have had this of Virgil in his eye, when he intro-
duces Miss Hoyden envying the liberty of a grey-
hound bitch.

XVII.

THERE is a certain flimziness of poetry, which
seems expedient in a song.

XVIII.

DIDO, as well as Desdemona *, seems to have
been a mighty admirer of strange atchievements:

“*Heu! quibus ille*

“*Jaſtatus fatis! quæ bella exhausta canebat!*

“*Si mihi non,*” &c.

This may shew that Virgil, Shakespear, and Shaftes-
bury agreed in the same opinion.

XIX.

* Lord Shaftesbury.

love of fame, not the leis degree of their benevolence, which is the cause.

XX.

PEOPLE in high or in distinguished life ought to have a greater circumspection in regard to their most trivial actions. For instance, I saw Mr. Pope—and what was he doing when you saw him?—why, to the best of my memory, he was picking his nose.

XXI.

EVEN Joe Miller in his jests has an eye to poetical justice; generally gives the victory or turns the laugh on the side of merit. No small compliment to mankind!

XXII.

To say a person writes a good stile, is originally as pedantick an expression as to say he plays a good fiddle.

XXIII.

THE first line of Virgil seems to patter like an hail-storm—"Tityre, tu patulæ," &c.

XXIV.

the most inlpid reading in his notes, though he
have removed it from the text for the sake of one
ver so much better.

XXV.

THE writer who gives us the best idea of what
may be called the genteel in style and manner of
writing, is, in my opinion, my Lord Shaftesbury.
Then Mr. Addison and Dr. Swift.

A PLAIN narrative of any remarkable fact,
emphatically related, has a more striking effect with-
out the author's comment.

XXVI.

LONG periods and short seem analogous to gothick
and modern stair-cases: The former were of such a
size as our heads and legs could barely command; the
latter such, that they might command half a dozen.

I THINK nothing truly poetic, at least no poetry
worth composing, that does not strongly affect one's
passions: and this is but slenderly effected by fables,
allegories, and lies:

“Incredulus odi.” Hor.

XXVII.

XXVIII.

I HATE a style, as I do a garden, that is wholly flat and regular; that slides along like an eel, and never rises to what one can call an inequality.

XXIX.

It is obvious to discover that imperfections of one kind have a visible tendency to produce perfections of another. Mr. Pope's bodily disadvantages must incline him to a more laborious cultivation of his talent, without which he foresaw that he must have languished in obscurity. The advantages of person are a good deal essential to popularity in the grave world as well as the gay. Mr. Pope, by an unwearied application to poetry, became not only the favourite of the learned, but also of the ladies.

XXX.

POPE, I think, never once mentions Prior; though Prior speaks so handsomely of Pope in his *Alma*. One might imagine that the latter, indebted as he was to the former for such numberless beauties, should have readily repaid this poetical obligation. This can only be imputed to pride or party-cunning.

debted to him for two very well-natured compliments.

XXXII.

POPE seems to me the most correct writer since Virgil ; the greatest genius only, since Dryden.

XXXIII.

No one was ever more fortunate than Mr. Pope in a judicious choice of his poetical subjects.

XXXIV.

POPE's talent lay remarkably in what one may naturally enough term the condensation of thoughts. I think, no other English poet ever brought so much sense into the same number of lines with equal smoothness, ease, and poetical beauty. Let him who doubts of this peruse his Essay on Man with attention. Perhaps, this was a talent from which he could not easily have swerved : Perhaps, he could not have sufficiently rarefied his thoughts to produce that flimziness which is required in a ballad or love-song. His monster of Ragusa and his translations from Chaucer have some little tendency to invalidate this observation.

ing another in his night-gown and slippers.

XXXVI.

POPE's religion is often found very advantageous to his descriptive talents, as it is no doubt embellished with the most pompous scenes and ostentatious imagery : for instance,

“ When from the censer clouds of ” &c.

XXXVII.

POPE has made the utmost advantage of alliteration, regulating it by the pause with the utmost success :

“ Die and endow a college or a cat,” &c. &c.

It is an easy kind of beauty. Dryden seems to have borrowed it from Spenser.

XXXVIII.

POPE has published fewer foibles than any other poet that is equally voluminous.

XXXIX.

It is no doubt extremely possible to form an English prosody ; but to a good ear it were almost superfluous,

XL.

RHYMES, in elegant poetry, should consist of syllables that are long in pronunciation ; such as “ are, ear, ire, ore, your” ; in which a nice ear will find more agreeableness than in these “ gnat, net, knit, knot, nut”.

XLI.

THERE is a vast beauty (to me) in using a word of a particular nature in the eighth and ninth syllables of an English verse. I mean, what is virtually a dactyl. For instance,

“ And pikes, the tyrants of the watry plains.”

Let any person of an ear substitute “ liquid” instead of “ watry,” and he will find the disadvantage. Mr. Pope (who has improved our versification through a judicious disposition of the pause) seems not enough aware of this beauty.

XLII.

As to the frequent use of alliteration, it has probably had it's day.

“ I nunc & versus tecum meditare,” &c. Hor.

“ Quam vellent æthere in alto

“ Nunc & pauperiem,” &c. Virg.

“ O fortunati, quorum jam moenia, &c. Virg.

“ At regina gravi jamdudum,” &c. Virg.

Virgil, whose very metre appears to affect one's affections, was a master of this secret.

XLIV.

THERE are numbers in the world, who do not want sense, to make a figure ; so much as an opinion of their own abilities, to put them upon recording their observations, and allowing them the same importance which they do to those which others print.

XLV.

A GOOD writer cannot with the utmost study produce some thoughts, which will flow from a bad one with ease and precipitation. The reverse is also true. A bad writer, &c.

XLVI.

“ GREAT wits have short memories” is a proverb ; and as such has undoubtedly some foundation

M

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collection of passages, either to illustrate or contraste with any present occasion. It is probably the fate of a common understanding to forget the very things which the man of wit remembers. But an oblivion of those things which almost every one remembers renders his case the more remarkable, and this explains the mystery.

XLVII.

PRUDES allow no quarter to such ladies as have fallen a sacrifice to the gentle passions; either because themselves, being borne away by the malignant ones, perhaps never felt the other so powerful as to occasion them any difficulty; or because no one has tempted them to transgress that way themselves. It is the same case with some criticks, with regard to the errors of ingenious writers.

XLVIII.

It seems with wit and good-nature, “Utrum
“horum mavis accipe.” Taste and good-nature
are universally connected.

XLIX.

VOITURE’s compliments to ladies are honest on account of their excess.

LI.

EVERY person insensibly fixes upon some degree of refinement in his discourse, some measure of thought which he thinks worth exhibiting. It is wise to fix this pretty high, although it occasions one to talk the less.

LII.

SOME men use no other means to acquire respect, than by insisting on it; and it sometimes answers their purpose, as it does an highwayman's in regard to money.

LIII.

THERE is nothing exerts a genius so much as writing plays: the reason is, that the writer puts himself in the place of every person that speaks.

LIV.

PERFECT characters in a poem make but little better figure than regular hills, perpendicular trees, uniform rocks, and level sheets of water, in the formation of a landscape. The reason is, they are not natural, and moreover want variety.

LV.

guine. It is, to me, no imperfect hint towards the discovery of a man's character, to say he looks as though you might be certain of finding a pin upon his sleeve.

LVI.

A GRAMMARIAN speaks of first and second person : A poet of Celia and Corydon : A mathematician of A and B : A lawyer of Nokes and Styles. The very quintessence of pedantry !

LVII.

SHAKESPEAR makes his very bombast answer his purpose, by the persons he chuses to utter it.

LVIII.

A POET, till he arrives at thirty, can see no other good than a poetical reputation. About that æra, he begins to discover some other.

LIX.

THE plan of Spenser's Fairy-queen appears to me very imperfect. His imagination, though very extensive, yet somewhat less so, perhaps, than is generally allowed ; if one considers the facility of realizing and equipping forth the virtues and vices.

inexcusable. Much art and judgment are discovered in parts, and but little in the whole. One may entertain some doubt whether the perusal of his monstrous descriptions be not as prejudicial to true taste, as it is advantageous to the extent of imagination. Spenser, to be sure, expands the last; but when he expands it beyond its due limits. After all, there are many favorite passages in his Fairy Queen, which will be instances of a great and cultivated genius misapplied.

LX.

A POET, that fails in writing, becomes often a voracious critick. The weak and insipid white-wine makes at length excellent vinegar.

LXI.

PEOPLE of fortune, perhaps, covet the acquaintance of established writers, not so much upon account of the social pleasure, as the credit of it: The former would induce them to chuse persons of less capacities, and tempers more conformable,

LXII.

and a man may boast an handlome figure, that is inferior to another in regard to motion.

LXIII.

THE words "no more" have a singular pathos ; reminding us at once of past pleasure and the future exclusion of it.

LXIV.

EVERY single observation that is published by a man of genius, be it ever so trivial, should be esteemed of importance ; because he speaks from his own impressions ; whereas common men publish common things, which they have, perhaps, gleaned from frivolous writers.

LXV.

It is providential that our affection diminishes in proportion as our friends power encreases. Affection is of less importance whenever a person can support himself. It is on this account that younger brothers are often beloved more than their elders ; and that Benjamin is the favorite. We may trace the same law throughout the animal creation.

stance that gives the latter part of their lives some
inconsistency. The cool phlegmatic tribe discover
it in the former.

LXVII.

ONE sometimes meets with instances of genteel
abruption in writers; but I wonder it is not used more
frequently, as it has a prodigious effect upon the
reader. For instance (after Falstaff's disappointment
serving Shallow at court)

“ Master Shallow, I owe you a thousand
“ pounds”——

Shakespear.

WHEN Pandulph commanded Philip of France to
proceed no farther against England, but to sheath
the sword he had drawn at the Pope's own in-
tigation:

“ Now it had already cost Philip eighty thou-
sand pound in preparations.”

AFTER the detail of king John's abject submission
to the Pope's legate:

“ Now John was hated and despised before.”

BUT

LXVIII.

A POET hurts himself by writing prose ; as a race-horse hurts his motions by condescending to draw in a team.

LXIX.

THE superior politeness of the French is in nothing more discernible than in the phrases used by them and us to express an affair being in agitation. The former says, “ sur la tapis ;” the latter “ upon the anvil.” Does it not shew also the sincerity and serious face with which we enter upon business, and the negligent and jaunty air with which they perform even the most important ?

LXX.

THERE are two qualities adherent to the most ingenious authors : I do not mean without exception. A decent pride that will admit of no servility, and a sheepish bashfulness that keeps their worth concealed : The “ *superbia quæsitâ meritis* ” and the “ *malus pudor* ” of Horace. The one will not suffer them to make advances to the great ; the other disguises

youthful accomplishments ; but it is entirely a youthful one. Flights of fancy, gaiety of behaviour, sprightliness of dress, and a blooming aspect, conspire very amicably to their mutual embellishment ; but the poetic talent has no more to do with age, than it would avail his Grace of Canterbury to have a knack at country dances, or a genius for a catch.

LXXII.

THE most obsequious Muses, like the fondest and most willing courtezans, seldom leave us any reason to boast much of their favors.

LXXIII.

IF you write an original piece, you wonder no one ever thought of the best of subjects before you ; if a translation, of the best authors.

LXXIV.

THE antient poets seem to value themselves greatly upon their power of perpetuating the fame of their cotemporaries. Indeed the circumstance that has fixed their language, has been the only means of verifying some of their vain-glorious prophecies. Otherwise, the historians appear more equal to the

elegant it is to fix their name to the end of their preface, or any introductory address, than to the title-page. It is, perhaps, for the sake of an F. R. S. or an LL. D. at the end of it.

It should seem, the many lies, discernible in books of travels, may be owing to accounts collected from improper people. Were one to give a character of the English, from what the vulgar act and believe, it would convey * a strange idea of the English understanding ;

LXXVII.

MIGHT not the poem on the Seasons have been rendered more "uni", by giving out the design of nature in the beginning of winter, and afterwards considering all the varieties of season as means aiming at one end ?

LXXVIII.

CRITICKS must excuse me, if I compare them to certain animals called asses ; who, by gnawing vines, originally

* Missionaries clap a tail to every Indian nation that dislikes them.

LXXX.

WE want a word to express the "Hospes" or "Hospita" of the antients; among them, perhaps, the most respectable of all characters; yet with us translated "Host," which we apply also to an Inn-keeper. Neither have we any word to express "Amica," as if we thought a woman always was somewhat more or less than a friend.

LXXXI.

I know not where any Latin author uses "Ignotos" otherwise than as "obscure Persons," as the modern phrase implies, "whom nobody knows." Yet it is used differently on Mrs. L———'s monument.

LXXXII.

THE philosopher, who considered the world as one vast animal, could esteem himself no other than a louse upon the back of it.

LXXXIII.

ORATORS and stage-coachmen, when the one wants arguments and the other a coat of arms, adorn their cause and their coaches with rhetorick and flower-pots.

LXXXIV.

imagination should be able to supply the rest.

IN the same manner, it is superfluous to pursue inferior degrees of fame. One truly splendid action, or one well-finished composition, includes more than all the results from more trivial performances. I mean this for persons who make fame their only motive.

VERY few sentiments are proper to be put in a person's mouth, during the first attack of grief.

EVERY thing disgusts, but mere simplicity; the scriptural writers describe their heroes using only some such phrase as this: "Alas! my brother!" "O Absalom my son! my son!" &c. The lamentation of Saul over Jonathan is more diffuse, but at the same time entirely simple.

ANGLING is literally described by Martial:

"—tremulâ piscem deducere fetâ."

FROM "Ictum fœdus" seems to come the English phrase and custom of striking a bargain.

writer of his imagination.

THE plan of his Epistles for the most part well designed—The answers of Sabinus, nothing.

NECESSITY may be the mother of lucrative invention; but is the death of poetical.

If a person suspects his phrase to be somewhat too familiar and abject, it were proper he should accustom himself to compose in blank verse: But let him be much upon his guard against Antient Pistol's phraseology.

PROVIDENCE seems altogether impartial in the dispensation which bestows riches upon one and a contempt of riches upon another.

RESPECT is the general end for which riches, power, place, title, and fame, are implicitly desired. When one is possessed of the end through any one of these means, is it not wholly unphilosophical to covet the remainder?

LORD Shaftesbury, in the genteel management of some familiar ideas, seems to have no equal. He
discovers

THE question is, whether you distinguish me, because you have better sense than other people; or whether you seem to have better sense than other people, because you distinguish me.

ONE feels the same kind of disgust in reading Roman history, which one does in novels, or even epic poetry. We too easily foresee to whom the victory will fall. The hero, the knight-errant, and the Roman, are too seldom overcome.

THE elegance and dignity of the Romans is in nothing more conspicuous than in their answers to ambassadors.

THERE is an important omission in most of our grammar-schools, through which what we read, either of fabulous or real history, leaves either faint or confused impressions. I mean the neglect of old geographical maps. Were maps of antient Greece, Sicily, Italy, &c. in use there, the knowledge we there acquire would not want to be renewed afterwards, as is now generally the case.

A PERSON

himself. There seem to be authors who wish to sacrifice their whole character of genius to that of learning.

BOILEAU has endeavoured to prove, in one of his admirable satyrs, that man has no manner of pretence to prefer his faculties before those of the brute creation. Oldham has translated him : My Lord Rochester has imitated him : And even Mr. Pope declares,

“ That, reason raise o’er instinct how you can,

“ In this ’tis God directs ; in that ’tis man.”

INDEED, the Essay on Man abounds with illustrations of this maxim ; and ’tis amazing to find how many plausible reasons may be urged to support it. It seems evident that our itch of reasoning, and spirit of curiosity, precludes more happiness than it can possibly advance. What numbers of diseases are entirely artificial things, far from the ability of a brute to contrive ! We disrelish and deny ourselves cheap and natural gratifications, through speculative presciences and doubts about the future. We cannot discover the designs of our Creator. We should learn then of brutes to be easy under our ignorance, and happy in those

One of the simple text, published by a society of able hands : another with the various readings and remarks of the ablest commentators.

To endeavour, all one's days, to fortify our minds with learning and philosophy, is to spend so much in armour that one has nothing left to defend.

If one would think with philosophers, one must converse but little with the vulgar. These, by their very number, will force a person into a fondness for appearance, a love of money, a desire of power ; and other plebeian passions : objects which they admire, because they have no share in, and have not learning to supply the place of experience.

LIVY, the most elegant and principal of the Roman historians, was, perhaps, as superstitious as the most unlearned plebeian. We see, he never is destitute of appearances, accurately described and solemnly asserted, to support particular events by the interposition of exploded deities. The puerile attention to chicken-feeding in a morning—And then a piece of gravity : “ Parva sunt hæc, sed parva

ate. Their epithet "Felix" seems ever to imply favorite of the gods. I am mistaken, or modern Rome has generally acted in an opposite manner. Numbers amongst them have been canonized upon the single merit of misfortunes.

How different appears antient and modern dialogue, on account of superficial subjects upon which we now generally converse! add to this, the ceremonial of modern times, and the number of titles with which some kings clog and encumber conversation.

THE celebrated boldness of an eastern metaphor, I believe, sometimes allowed it for the inconsiderable similitude it bears to it's subject.

THE style of letters, perhaps, should not rise higher, than the style of refined conversation.

LOVE-VERSES written without real passion, are often the most nauseous of all conceits. Those written from the heart will ever bring to mind that delightful season of youth, and poetry, and love.

VIRGIL

And

“Argentum Pariusve lapis —
With a thousand better instances.

Nothing tends so much to produce drunkenness, or even madness, as the frequent use of parentheses in conversation.

Few greater images of impatience, than a general seeing his brave army over-matched and cut to pieces, and looking out continually to see his ally approach with forces to his assistance. See Shakespear.

“When my dear Percy, when my heart's dear

“Harry,

“Cast many a northward look to see his father

“Bring up his pow'rs—but he did look in vain.”

SIMILES, drawn from odd circumstances and effects strangely accidental, bear a near relation to false wit. The best instance of the kind is that celebrated line of Waller:

“He grasp’d at love, and fill’d his hand with
“bays.”

VIRGIL discovers less wit, and more taste, than any writer in the world—Some instances:

“——longumque bibebat amorem.”

WHAT Lucretius says of the “*edita doctrinæ sapientum templa*”—“the temples of philosophers”—appears in no sense more applicable than to a snug and easy chariot:

“*Dispicere unde queas alios, passimque videre*

“*Errare, atque viam palantes quærere vitæ.*”

i. e. From whence you may look down upon foot-passengers, see them wandering on each side you, and pick their way through the dirt:

—— “seriously

“From learning’s tow’ring height to gaze around,

“And see plebeian spirits range below.”

THE difference betwixt a witty writer and a writer of taste is chiefly this. The former is negligent what ideas he introduces, so he joins them surprizingly—The latter is principally careful what images he introduces, and studies simplicity rather than surprize in his manner of introduction.

It may in some measure account for the difference of taste in the reading of books, to consider the difference of our ears for musick. One is not pleased without a perfect melody of style, be the sense what it will: another, of no ear for musick, gives to sense it's full weight without any deduction on account of harshness.

HARMONY of period and melody of style have greater weight than is generally imagined in the judgment we pass upon writing and writers. As a proof of this, let us reflect, what texts of scripture, what lines in poetry, or what periods we most remember and quote, either in verse or prose, and we shall find them to be only musical ones.

I WONDER the antient mythology never shews Apollo enamoured of Venus; considering the remark-

HOPE is a flatterer ; but the most upright of all parasites ; for she frequents the poor man's hut, as well as the palace of his superior.

WHAT is termed humour in prose, I conceive, would be considered as burlesque in poetry : of which instances may be given.

PERHAPS, burlesque may be divided into such as turns chiefly upon the thought, and such as depends more upon the expression : or we may add a third kind, consisting in thoughts ridiculously dressed in language much above or below their dignity.

THE Splendid Shilling of Mr. Phillips, and the Hudibras of Butler, are the most obvious instances. Butler, however, depended much upon the ludicrous effect of his double rhimes. In other respects, to declare my own sentiments, he is rather a witty writer than a humorous one.

SCENES below verse, merely versified, lay claim to a degree of humour.

pie uncover his humour in Don Quixote than in any. For beside the general fameness of adventure, whereby it is easy to foresee what he will do on most occasions, it is not so easy to raise a laugh from the wild achievements of a madman. The natural passion in that case is pity, with some small portion of mirth at most. Sancho's character is indeed comic; and, were it removed from the romance, would discover how little there was of humour in the character of Don Quixote.

It is a fine stroke of Cervantes, when Sancho, sick of his government, makes no answer to his comforters, but aims directly at his shoes and stockings.

TH E arguments against pride drawn so frequently by our clergy from the general infirmity, circumstances, and catastrophe of our nature, are extremely trifling and insignificant. Man is not proud as a species, but as an individual; not, as comparing himself with other beings, but with his fellow-creatures.

II.

I HAVE often thought that people draw many of their ideas of agreeableness, in regard to proportion, color, &c. from their own persons.

III.

It is happy enough that the same vices which impair one's fortune, frequently ruin our constitution, that the one may not survive the other.

IV.

DEFERENCE often shrinks and withers as much upon the approach of intimacy, as the sensitive plants does upon the touch of one's finger.

V.

THE word Folly is, perhaps, the prettiest word in the language. Amusement and Diversion are good well-

VI.

DANCING in the rough is one of the most natural expressions of joy, and coincides with jumping. When it is regulated, it is merely “cum ratione” “infanire.”

VII.

A PLAIN, down-right, open-hearted fellow's conversation is as insipid, says Sir Plume, as a play without a plot; it does not afford one the amusement of thinking.

VIII.

THE fortunate have many parasites: Hope is the only one that vouchsafes attendance upon the wretched and the beggar.

IX.

A MAN of genius mistaking his talent loses the advantage of being distinguished; a fool of being undistinguished.

X.

JEALOUSY is the fear or apprehension of superiority: Envy our uneasiness under it.

XI.

XII.

I CANNOT see why people are ashamed to acknowledge their passion for popularity. The love of popularity is the love of being beloved.

XIII.

THE ridicule with which some people affect to triumph over their superiors, is as though the moon under an eclipse should pretend to laugh at the sun.

XIV.

ZEALOUS men are ever displaying to you the strength of their belief, while judicious men are shewing you the grounds of it.

XV.

I CONSIDER your very testy and quarrelsome people, in the same light as I do a loaded gun ; which may by accident go off and kill one.

XVI.

I AM afraid humility to genius is as an extinguisher to a candle.

XVII.

MEN are sometimes accused of pride, merely because their accusers would be proud themselves, if they were in their places.

XIX.

MEN of fine parts, they say, are often proud; I answer, dull people are seldom so, and both act upon an appearance of reason.

XX.

It was observed of a most accomplished lady, that she was withal so very modest, that one sometimes thought she neglected the praises of her wit, because she could depend on those of her beauty; at other times, that she slighted those of her beauty, knowing she might rely on those of her wit.

XXI.

THE only difference betwixt wine and ale seems to be that of chemic and galenic medicines.

XXII.

It is the reduplication or accumulation of compliments, that gives them their agreeableness: I mean when, seeming to wander from the subject,
you

great, or this lubrinary sphere. But I believe
“ that both divines and laymen will agree that the
“ sublimest and most valuable truths are oftentimes
“ least capable of demonstration.”

XXIII.

It is a noble piece of policy that is used in some arbitrary governments (but suitable to none other) to instill it into the minds of the people that their Great Duke knoweth all things.

XXIV.

In a heavy oppressive atmosphere, when the spirits sink too low, the best cordial is to read over all the letters of one's friends.

XXV.

PRIDE and modesty are sometimes found to unite together in the same character: and the mixture is as salutary as that of wine and water. The worst combination I know is that of avarice and pride; as the former naturally obstructs the good that pride eventually produces. What I mean is, expence.

XXVI.

PEOPLE frequently use this expression, "I am inclined to think so and so; not considering that they are then speaking the most literal of all truths.

XXVIII.

THE first part of a news-paper which an ill-natured man examines, is, the list of bankrupts, and the bills of mortality.

XXIX.

THE chief thing which induces men of sense to use airs of superiority, is the contemplation of cockcombs; that is, conceited fools; who would otherwise run away with the men of sense's privileges.

XXX.

To be entirely engrossed by antiquity, and as it were eaten up with rust, is a bad compliment to the present age.

XXXI.

Ask to borrow six-pence of the Muses, and they tell you at present they are out of cash, but hereafter they will furnish you with five thousand pounds.

XXXII.

to gratify them, is much stronger for their restraint, than it is for their indulgence.

XXXIII.

Few men, that would cause respect and distance merely, can say any thing by which their end will be so effectually answered as by silence.

XXXIV.

THERE is nothing more universally commended than a fine day; the reason is, that people can commend it without envy.

XXXV.

ONE may, modestly enough, calculate one's appearance for respect upon the road, where respect and convenience so remarkably coincide.

XXXVI.

ALTHOUGH a man cannot procure himself a title at pleasure, he may vary the appellation he goes by, considerably. As, from Tom, to Mr. Thomas, to Mr. Musgrove, to Thomas Musgrove esquire. And this by a behaviour of reserve, or familiarity.

XXXVII.

XXXVIII.

THERE is nothing more universally prevalent than flattery. Persons, who discover the flatterer, do not always disapprove him, because he imagines them considerable enough to deserve his applications. It is a tacit sort of compliment, that he esteems them to be such as it is worth his while to flatter :

“ And when I tell him he hates flattery,

“ He says he does, being then most flattered.”

Shakespear.

XXXIX.

A PERSON has sometimes more publick than private merit. Honorio and his family wore mourning for their ancestor ; but that of all the world was internal and sincere.

YOUR plain domestic people, who talk of their humility and home-felt satisfactions, will in the same breath discover how much they envy a shining character. How is this consistent ?

YOU

A PROUD man's intimates are generally more attached to him, than the man of merit and humility can pretend his to be. The reason is, the former pays a greater compliment in his condescension.

THE situation of a king, is so far from being miserable, as pedants term it; that, if a person have magnanimity, it is the happiest I know; as he has assuredly the most opportunities of distinguishing merit, and conferring obligations.

XL.

“ *Contemptæ dominus splendidior rei.*”

A MAN, a gentleman, evidently appears more considerable by seeming to despise his fortune, than a citizen and mechanic by his endeavours to magnify it.

XLI.

WHAT man of sense, for the benefit of coal-mines, would be plagued with colliers conversation?

XLII.

MODESTY makes large amends for the pain it gives the persons who labour under it, by the prejudice it affords every worthy person in their favor.

XLIII.

tire to the country again.

XLIV.

WHILE we labour to subdue our passions, we should take care not to extinguish them. Subduing our passions, is disengaging ourselves from the world; to which, however, whilst we reside in it, we must always bear relation; and we may detach ourselves to such a degree as to pass an useless and insipid life, which we were not meant to do. Our existence here is at least one part of a system.

A MAN has generally the good or ill qualities which he attributes to mankind.

XLV.

ANGER and the thirst of revenge are a kind of fever. Fighting, and law-suits, bleeding; at least, an evacuation. The latter occasions a dissipation of money; the former of those fiery spirits which cause a preternatural fermentation.

XLVI.

WERE a man of pleasure to arrive at the full extent of his several wishes, he must immediately feel

some fresh object for his wishes. A strong argument that our minds and bodies were both meant to be for ever active.

XLVII.

I HAVE seen one evil underneath the sun, which gives me particular mortification.

THE reserve or shyness of men of sense generally confines them to a small acquaintance; and they find numbers their avowed enemies, the similarity of whose tastes, had fortune brought them once acquainted, would have rendered them their fondest friends.

XLVIII.

A MERE relator of matters of fact, is fit only for an evidence in a court of justice.

XLIX.

IF a man be of superior dignity to a woman, a woman is surely as much superior to a man that is effeminated. Lily's rule in the grammar has well enough adjusted this subordination. "The masculine is more worthy than the feminine, and the feminine more worthy than the neuter."

is ready to imagine. A mere citizen, on the other hand, is always aiming to shew his riches; says, that he employs so many hands; he keeps his wife a chaise and one; and talks much of his Chinese ornaments at his paltry cake-house in the country. They both aim at praise, but of a very distinct kind. Now, supposing the Cit worth as much in money as the other is in land, the Gentleman surely chuses the better method of ostentation, who considers himself as somewhat superior to his fortune, than he who seems to look up at his fortune, and consequently sets himself beneath it.

LI.

THE only kind of revenge which a man of sense need take upon a scoundrel, is, by a series of worthy behaviour, to force him to admire and esteem his enemy, and yet irritate his animosity, by declining a reconciliation. As Sir John Falstaff might say, “turning even quarrels to commodity.”

LII.

It is possible, by means of glue, to connect two pieces of wood together; by a powerful cement, to join marble; by the mediation of a priest, to unite

LIII.

THE same degree of penetration that shews you another in the wrong, shews him also, in respect to that instance, your inferior: Hence the observation, and the real fact, that people of clear heads are what the world calls opinionated.

LIV.

THERE is none can baffle men of sense, but fools, on whom they can make no impression.

LV.

THE regard one shews œconomy, is like that we shew an old aunt who is to leave us something at last. Our behaviour on this account as much constrained as that

“ Of one well-studied in a sad ostent

“ To please his granam.”

Shakespear.

LVI.

FASHION is a great restraint upon your persons of taste and fancy; who would otherwise, in the most
trifling

who sells a powder for the teeth.

LVIII.

THE difference there is betwixt honour and honesty, seems to be chiefly in the motive. The mere honest man does that from duty, which the man of honour does for the sake of character.

LIX.

THE Proverb ought to run, "a fool and his words are soon parted; a man of genius and his money."

LX.

A MAN of wit, genius, learning, is apt to think it something hard, that men of no wit, no genius, no learning, should have a greater share of wealth and honours; not considering that their own accomplishment ought to be reckoned to them as their equivalent. It is no reason that a person worth five thousand pounds, should on that account have a claim to twenty.

LXI.

A WIFE ought in reality to love her husband above all the world; but this preference I think should, in

THERE are some wounds given to reputation that are like the wounds of an envenomed arrow ; where we irritate and enlarge the orifice while we extract the bearded weapon ; yet cannot the cure be completed otherwise.

LXIII.

AMONGST all the vain-glorious professors of humility, you find none that will not discover how much they envy a shining character ; and this either by censuring it themselves, or shewing a satisfaction in such as do. Now there is this advantage at least arising from ambition, that it disposes one to disregard a thousand instances of middling grandeur ; and reduces one's emulation to the narrow circle of a few that blaze. It is hence a convenient disposition in a country place, where one is encompassed with such as are merely richer, keep fine horses, a table, footmen ; make a decent figure as rural esquires ; yet, after all, discover no more than an every-day plebeian character. These a person of little ambition might envy ; but another of a more extensive one may, in any kind of circumstances, disregard.

LXIV.

vi. Antony. He knew he must destroy him, or be destroyed himself.

LXV.

THE same qualities, joined with virtue, often furnish out a great man, which, united with a different principle, furnish out an Highwayman ; I mean courage and strong passions. And they may both join in the same expression, though with a meaning somewhat varied—

“ Tentanda via est, qua me quoque possum

“ Tollere humo.”

i. e. “ Be promoted or be hanged.”

LXVI.

TRUE Honour is to honesty, what the court of Chancery is to common law.

LXVII.

MISERS, as death approaches, are heaping up a chest of reasons to stand in more awe of him.

LXVIII.

A MAN sooner finds out his own foibles in a stranger, than any other foibles.

nobleman.

LXX.

It is less wonderful to see a wretched man commence an hero, than an happy one.

LXXI.

An high-spirit has often very different and even contrary effects. It sometimes operates no otherwise than like the "*vis inertiae*;" at others it induces men to bustle and make their part good among their superiors. As Mr. Pope says,

"Some plunge in business, others shave their
"crowns."

It is by no means less forcible, when it withdraws a man from the company of those with whom he cannot converse on equal terms; it leads him into solitude, that, if he cannot appear their equal, he may at least conceal his inferiority. It is sullen, obstinate, disdainful, haughty, in no less a degree than the other; but is perhaps, more genteel, and less citizen-like. Sometimes the other succeeds, and then it is esteemed preferable; but in case it fail, it not

EVERY single instance of a friend's insincerity encreases our dependence on the efficacy of money. It makes one covet what produces an external respect, when one is disappointed of that which is internal and sincere. This, perhaps, with decaying passions, contributes to render age covetous.

LXXIII.

WHEN physicians write of diseases, the prognosticks and the diagnosticks, the symptoms and the paroxysms, they give one fatal apprehensions for every ache about us. When they come to treat of medicines and applications, you seem to have no other difficulty but to decide by which means you would recover. In short, to give the preference between a linctus and an apozem.

LXXIV.

ONE should no more trust to the skill of most apothecaries, than one would ask the opinion of their pestle and mortar; yet both are useful in their way.

LXXV.

I BELIEVE there was never so reserved a solitary, but felt some degree of pleasure at the first glimpse
of

LXXVI.

IN courts, the motion of the body is easy, and those of the soul constrained: In the country, the gestures of the body are constrained, and those of the soul supine and careless.

LXXVII.

ONE may easily enough guard against ambition till five and twenty.—It is not ambition's day.

LXXVIII.

IT should seem that indolence itself would incline a person to be honest; as it requires infinitely greater pains and contrivance to be a knave.

LXXIX.

PERHAPS rusticks, boors, and esquires, make a principal figure in the country, as inanimates are always allowed to be the chief figures in a landskip.

LXXX.

TITLES make a greater distinction than is almost tolerable to a British spirit. They almost vary the species; yet as they are oftentimes conferred, seem not so much the reward, as the substitutes of merit.

LXXXI.

LXXXII.

A L Y A R begins with making falsehood appear like truth, and ends with making truth itself appear like falsehood.

LXXXIII.

F O O L S are very often found united in the strictest intimacies, as the lighter kinds of woods are the most closely glewed together.

LXXXIV.

P E R S O N S of great delicacy should know the certainty of the following truth. There are abundance of cases which occasion suspense, in which, whatever they determine, they will repent of their determination; and this through a propensity of human nature to fancy happiness in those schemes, which it does not pursue.

LXXXV.

H I G H - S P I R I T in a man, is like a sword; which, though worn to annoy his enemies, yet is often troublesome in a less degree to his friends. He can hardly wear it so inoffensively, but it is apt to incommode one or other of the company. It is more properly a
loaded

weight.

AVARICE is the most opposite of all characters to that of God Almighty ; whose alone it is, to give and not receive.

A MISER grows rich by seeming poor ; an extravagant man grows poor by seeming rich.

A GRASSHOPPER is, perhaps, the best device for coat-armour of those who would be thought aborigines ; agreeable to the Athenian use of them.

IMMODERATE assurance is perfect licentiousness.

WHEN a person is so far engaged in a dispute as to wish to get the victory, he ought ever to desist. The idea of conquest will so dazzle him, that it is hardly possible he should discern the truth.

I HAVE sometimes thought the mind so calculated, that a small degree of force may impell it to a certain pitch of pleasure or of pain ; beyond which it will not pass, by any impetus whatsoever.

I DOUBT

any one; but he must be an ideot, that is the admirer of a fool.

It may be prudent to give up the more trivial parts of character for the amusement of the invidious: as a man willingly relinquishes his silver to save his gold from an highwayman. Better be ridiculed for an untoward peruke, than be attacked on the score of morals, as one would be rather pulled by the hair, than stabbed to the heart.

VIRTUE seems to be nothing more than a motion consonant to the system of things. Were a planet to fly from it's orbit, it would represent a vicious man.

It is difficult not to be angry at beings we know incapable of acting otherwise than they do. One ought no more, if one reflects, to be angry at the stupidity of a man than of a horse, except it be vin- cible and voluntary; and yet the practice is otherwise.

PEOPLE

“Liber.”

PATIENCE is the Panacea ; but where does it grow, or who can swallow it?

WITS uniformly exclaim against fools, yet fools are their proper foil ; and it is from them alone they can learn what figure themselves make. Their behaviour naturally falls in with the generality, and furnishes a better mirror than that of artful people, who are sure enough to deceive you either on the favourable or the ill-natured side.

WE say, he is a man of sense who acknowledges the same truths that we do ; that he is a man of taste who allows the same beauties. We consider him as a person of better sense and finer taste, who discerns more truths and more beauties in conjunction with ourselves : but we allow neither appellation to the man who differs from us.

WE deal out our genuine esteem to our equals ; our affection for those beneath us ; and a reluctant sort of respect to those that are above us.

GLORY relaxes often and debilitates the mind ; censure stimulates and contracts — both to an extreme.

entertainments; to exhibit a number of servants in rich and ostentatious liveries; and to take every public occasion of imprinting on the mob an habitual notion of their superiority. For so is deference obtained from that quarter:

“ Stupet in titulis & imaginibus.”

ONE scarce sees how it is possible for a country girl or a country fellow to preserve their chastity. They have neither the philosophical pleasure of books, nor the luxurious pleasure of a table, nor the refined amusement of building, planting, drawing, or designing, to divert their imagination from an object to which they seem continually to stimulate it by provocative illusions. Add to this the health and vigour that are almost peculiar to them.

I AM afraid, there are many ladies who only exchange the pleasures of incontinence for the pleasure they derive from censure. At least it is no injustice to conclude so, where a person is extravagantly censorious.

PERSONS of judgment and understanding may be divided into two sorts. Those whose judgment is so
extensive

to there are other understandings better calculated for the examination of particular objects.

THE mind is at first an open field without partitions or enclosures. To make it turn to most account, it is very proper to divide and enclose. In other words, to fort our observations.

SOME men are called sagacious, merely on account of their avarice: whereas a child can clench it's fist the moment it is born.

IT is a point of prudence, when you converse with your inferior, to consider yourself as conversing with his inferior, with whom no doubt he may have the same connexion that you have with him: and to be upon your guard accordingly.

How deplorable then is a person's condition, when his mind can only be supported by flattery, and his constitution but by cordials! when the relief of his present complaint undermines it's own efficacy, yet encreases the occasion for which it is used! Short is then the duration of our tranquillity, or of our lives.

A MAN

IF any one's curse can effect damnation, it is not that of the pope, but that of the poor.

PEOPLE of the finest and most lively genius have the greatest sensibility, of consequence the most lively passions; the violence of which puts their conduct upon a footing with that of fools. Fools discern the weaknesses which they have in common with themselves; but are not sensible of their excellencies, to which they have no pretensions; of course, always inclined to dispute the superiority.

WIT is the refractory pupil of judgment.

VIRTUE should be considered as a part of taste (and perhaps it is so more in this age, than in any preceding one) and should as much avoid deceit or sinister meanings in discourse, as they would do puns, bad language, or false grammar.

THINK, when you are enraged at any one, what would probably become your sentiments should he die during the dispute.

REFINED sense to a person that is to converse alone with boors, is a manifest inconvenience. As Falstaff says (with some little variation)

“ Company, witty company, has been the
“ ruin of me.”

IF envious people were universally to ask themselves, whether they would exchange their entire situations with the persons envied (I mean their minds, passions, notions, as well as their persons, fortunes, dignities, &c. &c.) I will presume the self-love common to human nature would make them all prefer their own condition :

“ Quid statis ? nolint—atqui licet esse beatis.”

IF this rule were applied, as it surely ought to be, it bids fair to prove an universal cure for envy :

“ Quanto quisque sibi plura negaverit,

“ A Diis plura feret.”—Self-denial.

A PERSON, elevated one degree above the populace, assumes more airs of superiority than one that

is

son of no great parts or passions, than by one of greater genius and more volatility. 'Tis there no mismanagement, for the former to be chiefly ambitious of it. When a man's capacity does not enable him to entertain or animate the company, it is the best he can do to render himself inoffensive, and to keep his teeth clean. But the person who has talents for discourse, and a passionate desire to enliven conversation, ought to have many improprieties excused, which in the other were unpardonable. A lady of good-nature would forgive the blunder of a country esquire, who, through zeal to serve her with a glass of claret, should involve his spurs in her Brussels apron. On the contrary, the fop (who may in some sense use the words of Horace

“ Quod verum atque decens curo & rogo &

“ ———omnis in hoc sum”)

would be entitled to no pardon for such unaccountable misconduct.

MAN, in general, may be considered as a mechanic, and the formation of happiness as his business or employment: Virtue, his repository or collection of
P 2 instruments;

THE silly censorious are the very "fel naturæ," "the most bitter of all bitter things;" from the hyssop that grows upon the wall, to the satyrish that pisses against it.

I HAVE known a sensible man of opinion that one should not be solicitous about a wife's understanding. A woman's sense was with him a phrase to express a degree of knowledge, which was likely to contribute mighty little to a husband's happiness. I cannot be of his opinion. I am convinced, that as judgment is the portion of our sex, so fancy and imagination are more eminently the lot of theirs. If so, after honesty of heart, what is there we should so much require? A wife's beauty will soon decay, it is doubtful whether in reality first, or in our own opinion. Either of these is sufficient to pall the raptures of enjoyment. We are then to seek for something that will retain it's novelty; or, what is equivalent, will change it's shape when her person palls by it's identity. Fancy and genius bid fairest for this, which have as many shapes, as there can happen occasions to exert them. Good-nature, I always suppose. The former will be expedient to exhilarate and divert us; the latter to preserve our minds in a temper to be diverted.

I HAVE

lawyer: They are not only the greatest tyrants, but the greatest pedants, of all mankind.

RECONCILIATION is the tenderest part either of friendship or of love; the latter more especially, in which the soul is more remarkably softened. Were a person to make use of art in procuring the affection of his mistress, it were, perhaps, his most effectual method to contrive a slight estrangement, and then, as it were imperceptibly, bring on a reconciliation. The soul here discovers a kind of elasticity; and, being forced back, returns with an additional violence.

VIRTUE may be considered as the only means of dispensing happiness in proper portions to every moment of our time.

To judge whether one has sufficient pleasure to render the continuation of life agreeable, it is not enough to say, Would you die? Take away first, the hope of better scenes in this life, the fears of worse in another, and the bodily pain of dying.

It seems obvious that God, who created the world, intends the happiness and perfection of the system he created. To effect the happiness of the whole, self-love, in it's degree, is as requisite as social; for I am myself a part of that whole, as well as another. The difficulty of ascertaining what is virtue, lies in proportioning the degrees of self-love and social. "Proximus sum egomet mihi."—"Tunica pallio propior."—"Charity begins at home." It is so. It ought to be so; nor is there any inconvenience arises to the publick, because it is general. Were this away, the individual must soon perish, and consequently the whole body. A man has every moment occasion to exert his self-love for the sake of self preservation; consequently this ought to be stronger, in order to keep him upon his guard. A centinel's attention should be greater than that of a soldier on a review.

THE social, though alike constant, is not equally intense; because the selfish, being universal, renders the social less essential to the well-being of one's neighbour. In short, the self-love and the social ought to bear such proportion as we find they generally

MANY feel a superfluous uneasiness for want of due attention to the following truth.

WE are oftentimes in suspense betwixt the choice of different pursuits. We chuse one at last doubtfully, and with an unconquered hankering after the other. We find the scheme, which we have chosen, answer our expectation but indifferently — Most worldly projects will. We, therefore, repent of our choice, and immediately fancy happiness in the paths which we decline ; and this heightens our uneasiness. We might at least escape the aggravation of it. It is not improbable, we had been more unhappy, but extremely probable, we had not been less so, had we made a different decision. This, however, relates to schemes that are neither virtuous nor vicious.

HAPPY dogs (says a certain splenetic) our footmen and the populace ! Farewel, says Esop, in Vanbrugh, whom I both envy and despise ! The servant meets with hundreds whose conversation can amuse him, for one that is the least qualified to be a companion for his master.

L——, better eat it when you are most hungry. Poor woman! she seems to have acted by this maxim, but yet could not avoid crying for the cake she had eaten.

You should calculate your appearance for the place where you reside. One would rather be a very Knight in the country than His honor Mr. Such-a-one.

THE most consummate selfishness would incline a person at his death, to dispose of his effects agreeably to duty; that he may secure an interest in the world to which he is going.

A JUSTICE and his clerk is now little more than a blind man and his dog. The profound ignorance of the former, together with the canine impudence and rapacity of the latter, will but rarely be found wanting to vindicate the comparison. The principal part of the similitude will appear obvious to every one; I mean, that the justice is as much dependent
on

* Complainants.

To remark the different figure made by different persons, under the same circumstances of fortune ! Two friends of mine upon a journey had so contrived as to reduce their finances to a single six-pence each. The one, with the genteel and liberal air of abundance, gave his to a black-shoe-boy, who wished his honor a thousand blessings ; the other, having lodged a fortnight with a nobleman that was his patron, offered his to the butler, as an instance of his gratitude, who with difficulty forbore to curse him to his face.

A GLASS or two of wine extraordinary only raises a valetudinarian to that warmth of social affection, which had naturally been his lot, in a better state of health.

DEFERENCE is the most complicate, the most indirect, and the most elegant of all compliments.

BE cautious not to consider a person as your superior, merely because he is your superior in the point of assurance. This has often depressed the spirit of a person of desert and diffidence.

A PRO-

Our time in towns seems short to pass, and long to reflect upon ; in the country, the reverse.

DEFERENCE, before company, is the genteelest kind of flattery. The flattery of epistles affects one less, as they cannot be shewn without an appearance of vanity. Flattery of the verbal kind is gross. In short applause is of too coarse a nature to be swallowed in the gross—though the extract or tincture be ever so agreeable.

WHEN a person, for a splendid servitude, foregoes an humble independency, it may be called an advancement, if you please : but it appears to me an advancement from the pit to the gallery. Liberty is a more invigorating cordial than tokay.

THOUGH punctilios are trifling, they may be as important as the friendship of some persons that regard them—Indeed it is almost an universal practice to rail at punctilio ; and it seems in some measure a consequence of our attachment to French fashions. However, it is extremely obvious, that punctilio never caused half the quarrels, that have
3
risen

the denomination of freedom, might demand the
privilege of breaking your head.

THERE seem near as many people that want passion as want reason.

THE world would be more happy, if persons gave up more time to an intercourse of friendship. But money engrosses all our deference; and we scarce enjoy a social hour, because we think it unjustly stolen from the main business of our lives.

THE state of man is not unlike that of a fish hooked by an angler. Death allows us a little line. We flounce, and sport, and vary our situation: But when we would extend our schemes, we discover our confinement, checked and limited by a superior hand, who drags us from our element, whensoever he pleases.

THE vulgar trace your faults; those you have in common with themselves: but they have no idea of your excellencies, to which they have no pretensions.

A PER-

but a fool. We ought to act upon this principle.

How melancholy is it to travel, late and fatigued, upon any ambitious project on a winter's night; and observe the lights of cottages, where all the unambitious people are warm and happy, or at rest in their beds. Some of them, says W—, as wretched as princes, for aught we know to the contrary!

It is generally a principle of indolence that makes one so disgusted with an artful character. We hate the confinement of standing centinels, in our own defence.

To behave with complaisance, where one forces one must needs quarrel, is like eating before a vomit.

SOME persons may with justice boast, that they knew as much as others when they were but ten years old: And that their present knowledge comprehends after the manner that a larger trunk contains the smaller ones it encloses.

frequent amongst the vulgar, and which they apply to absolute fools.—That they have had a rock too much in their cradles.—With me, it is a most expressive idiom to describe a dislocated understanding: an understanding, for instance, which, like a watch, discovers a multitude of such parts, as appear obviously intended to belong to a system of the greatest perfection; yet which, by some unlucky jumble, falls infinitely short of it.

Is it not the wound our pride sustains by being deceived, that makes us more averse to hypocrites, than to the most audacious and barefaced villain? Yet it seems as much a piece of justice to commend a man for talking more honestly than he acts, as it is to blame a man for acting more dishonestly than he talks. The sum of the whole, however, is that the one adds to other crimes by his deceit, and the other by his impudence.

A FOOL can neither eat, nor drink, nor stand, nor walk; nor, in short, laugh, nor cry, nor take snuff, like a man of sense. How obvious the distinction!

INDE-

THERE are very few persons who do not lose something of their esteem for you, upon your approach to familiarity.

THE silly excuse that is often drawn from want of time to correspond, becomes no one beside a cobbler with ten or a dozen children dependent on a tatching end.

ONE, perhaps, ought to make funerals as sumptuous as possible, or as private : either by obscurity to elude, or by splendour to employ, the attention, that it may not be engaged by the most shocking circumstance of our humanity.

IT happens, a little unluckily, that the persons who have the most intimate contempt of money are the same that have the strongest appetites for the pleasures it procures.

WE are apt to look for those virtues in the characters of noblemen, that are but rarely to be found any where, except in the preambles to their patents. Some shining exceptions may be made to this rule :

In

“tent myself to wear the same noble peer I wore
“yesterday.”

THE worst inconvenience of a small fortune is that it will not admit of inadvertency. Inadvertency, however, ought to be placed at the head of most men's yearly accounts, and a sum as regularly allotted to it as to any other article.

IT is with our judgments, as with our eyes. Some can see objects at a greater distance more distinctly, at the same time less distinctly than others the objects that are near them.

NOTWITHSTANDING the airs men give themselves, I believe no one fees family to more advantage, than the persons that have no share in it.

How important is the eye to the appearance of an human face ! the chief index of temper, understanding, health, and love ! What prodigious influence must the same misfortunes have on some persons beyond others ! as the loss of an eye to a mere insolent beauty, without the least philosophy to support herself !

THE

his power; the source of both being a disregard to decorum. Likewise he that violently arraigns, or fondly indulges it, agree in considering it a little too seriously.

AMID the most mercenary ages, it is but a secondary sort of admiration that is bestowed upon magnificence.

AN order of beauties, as of knights, with a style appropriated to them (as for instance, To the Right Beautiful Lady- Such-a-one) would have as good a foundation as any other class, but would, at the same time, be the most invidious of any order that was ever instituted.

THE first maxim a child is taught, is that

“ Learning is better than house and land ;”
but how little is it's influence as he grows up to maturity!

THERE is somewhat very astonishing in the record of our most celebrated victories : I mean, the small number of the conquerors killed in proportion to the conquered. At Agincourt, it is said, were
ten

A PERSON that is disposed to throw off all reserve before an inferior, should reflect, that he has also his inferiors, to whom he may be equally communicative.

It is impossible for a man of sense to guard against the mortification that may be given him by fools, or heteroclite characters ; because he cannot foresee them. A wit-would cannot afford to discard a frivolous conceit, though it tends to affront you : an old maid, a country put, or a college pedant, will ignorantly or wilfully blunder upon such hints as must discompose you.

A MAN that is solicitous about his health, or apprehensive of some acute disorder, should write a journal of his constitution, for the better instruction of his physician.

GHOSTS have no more connexion with darkness, than the mystery of a barber with that of a surgeon ; yet we find they go together. Perhaps Nox and Chaos were their mythological parents.

encrease the injury?

SECOND thoughts oftentimes are the very worst of all thoughts. First and third very often coincide. Indeed second thoughts are too frequently formed by the love of novelty, of shewing penetration, of distinguishing ourselves from the mob, and have consequently less of simplicity, and more of affectation. This, however, regards principally objects of taste and fancy. Third thoughts, at least, are here very proper mediators.

SET a beggar on horse-back, and he'll ride," is a common proverb and a real truth. The "novus homo" is an "inexpertus homo," and consequently must purchase finery, before he knows the emptiness of it experimentally. The established gentleman disregards it, through habit and familiarity.

THE foppery of love-verses, when a person is ill and indisposed, is perfect ipecacuanha.

ANTIQUITY of family, and distinctions of gentry, have, perhaps, less weight in this age, than they had ever heretofore: the bend dexter or sinister; the

inclined to shake it off. Who now looks with veneration on the ante-diluvian pedigree of a Welchman? Property either is, or is sure to purchase distinction, let the king at arms, or the old maiden aunt, preach as long as either pleases. It is so; perhaps it ought to be so. All honors should lie open, all encouragement be allowed to the members of trade in a trading nation: And as the nobility find it very expedient to partake of their profits, so that they, in return, should obtain a share in the others honours. One would, however, wish the acquisition of learning was as sure a road to dignity, as that of riches.

IT is often asserted, by pretenders to singular penetration, that the assistance fancy is supposed to draw from wine, is merely imaginary and chimerical: that all which the poets have urged on this head, is absolute rant and enthusiasm; and has no foundation in truth or nature. I am inclined to think otherwise. Judgment, I readily allow, derives no benefit from the noblest cordial. But persons of a phlegmatic constitution have those excellencies often suppressed, of which their imagination is truly capable, by reason of a lentor, which wine may naturally remove. It raises low spirits to a pitch necessary for the exertion of fancy. It confutes the “Non est tanti,” so frequently a maxim with speculative persons. It quickens that ambition, or that social bias, which makes a person wish to shine, or to please. Ask what tradition says of Mr. Addison’s conversation. But instances in point of conversation come within every one’s observance. Why then may it not be allowed to produce the same effects in writing?

DOCTOR Young has a surprising knack of bringing thoughts from a distance, from their lurking places, in a moment's time.

THERE is nothing so disagreeable in works of humour as an insipid, unsupported, vivacity; the very husks of drollery; bottled small-beer; a man out-riding his horse; lewdness and impotence; a fiery actor in a phlegmatick scene; an illiterate and stupid preacher discoursing upon Urim and Thummim, and beating the pulpit cushion in such a manner, as though he would make the dust and the truth fly out of it at once.

AN editor, or a translator, collects the merits of different writers; and, forming all into a wreath, bestows it on his author's tomb. The thunder of Demosthenes, the weight of Tully, the judgment of Tacitus, the elegance of Livy, the sublimity of Homer, the majesty of Virgil, the wit of Ovid, the propriety of Horace, the accuracy of Terence, the brevity of Phædrus, and the poignancy of Juvenal (with every name of note he can possibly recall to mind) are given to some antient scribler, in whom

Q 3

affectation

THE vacant scull of a pedant generally furnishes out a throne and temple for vanity.

MAY not the custom of scraping when we bow, be derived from the antient custom of throwing their shoes backwards, off their feet?

“A BIRD in the air shall carry the tale, and that which hath wings shall tell the matter.” Such is also the present phrase—“A little bird told it me”—says nurse——

THE preference which some give to Virgil before Homer is often owing to complexion: some are more formed to enjoy the grand; and others, the beautiful. But as for invention and sublimity, the most shining qualities of imagination, there is surely no comparison between them.—Yet I enjoy Virgil more.

AGREEABLE ideas rise, in proportion as they are drawn from inanimates, from vegetables, from animals, and from human creatures.

poetry as prose ; will only regard the quantum it contains of solid reasoning : just as a clown attacks a desert, considering it as so much victuals, and regardless of those lively or emblematical decorations, which the cook, for many sleepless nights, has endeavoured to bestow upon it.

NOTWITHSTANDING all that Rousseau has advanced so very ingeniously upon plays and players, their profession is, like that of a painter, one of the imitative arts, whose means are pleasure, and whose end is virtue. They both alike, for a subsistence, submit themselves to public opinion : and the dishonor that has attended the last profession, seems not easily accountable.

As there are evidently words in English poetry that have all the force of a dactyle, and, if properly inserted, have no small beauty on that account, it seems absurd to contract, or print them otherwise than at length.

“ The loose wall tottering o’er the trembling
“ shade.”

Ogilvy’s Day of Judgment.

musical, that were his lines read to a musician, wholly ignorant of the language, by a person of capacity to give each word it's proper accent, he would not fail to distinguish in it all the graces of harmony.

I THINK, I can observe a peculiar beauty in the addition of a short syllable, at the end of a blank verse: I mean, however, in blank dialogue. In other poetry it is as sure to flatten; which may be discerned in Prior's translation of Callimachus, viz.—“the holy victim—Dictæan, hearst thou—Birth, Great Rheā—Inferior Reptile—” &c. for the translation abounds with them; and is rendered by that means prosaic.

THE case is only, prose being an imitation of common life, the nature of an ode requires that it should be lifted some degrees higher.

BUT in dialogue, the language ought never to leave nature the least out of sight; and especially where pity is to be produced, it appears to receive an advantage from the melancholy flow this syllable occasions,

logue.)

—“ Sure my ill fate's upon me”

—“ Why was I not laid in my peaceful grave,

“ With my poor parents, and at rest as they are ?”

—“ I never see you now—you have been kinder.”

—“ Why was I made with all my sex's softness,

“ Yet want the cunning to conceal it's follies ?

“ I'll see Castalio—tax him with his falsehood.”

—“ Should you charge rough,

“ I should but weep, and answer you with sob-

“ bing.”

—“ When thou art from me, every place is desert.”

—“ Surely Paradise is round me,

“ And every sense is full of thy perfection.

“ To hear thee speak might calm a madman's

“ frenzy.

“ 'Till by attention, he forgot his sorrows.”

—“ 'Till

ture."

— "Cropt this fair rose, and rifled all its sweet-
"ness."

— "Give me Chamont, and let the world forsake
"me."

— "I've drank an healing draught
"For all my caes, and never more shall wrong
"thee."

— "When I'm laid low in the cold grave forgot-
"ten,

"May you be happy in a fairer bride,

"But none can ever love you, like Monimia."

I SHOULD imagine, that, in some or most of these examples, a particular degree of tenderness is owing to the supernumerary syllable ; yet it requires a nice ear for the disposition of it (for it must not be universal) ; and, with this, may give at once an harmonious flow, a natural ease, an energy, tenderness, and variety to the language.

It seems to me, that what are called notes at the bottom of pages (as well as parentheses in writing) might be generally avoided, without injuring the thread of a discourse. It is true, it might require some address to interweave them gracefully into the text ; but how much more agreeable would be the effect, than to interrupt the reader by such frequent avocations ? How much more graceful to play a tune upon one set of keys, with varied stops, than to seek the same variety, by an awkward motion from one set to another ?

It bears a little hard upon our candour, that “to take to pieces” in our language signifies the same as “to expose ;” and “to expose” has a signification, which good-nature can as little allow, as can the laws of etymology.

THE ordinary letters from friend to friend seem capable of receiving a better turn, than mere compliment, frivolous intelligence, or professions of friendship

lidity betwixt a Westphalia ham and a whip syllabub.

I AM astonished to remark the defect of ear, which some tolerable harmonious poets discover in their Alexandrines. It seems wonderful that an error so obvious, and so very disgusting to a nice ear, should occur so frequently as the following :

“What seraph e’er could preach
“So choice a lecture as his wond’rous virtue’s
“lore ?”

The pause being after the sixth syllable, it is plain the whole emphasis of pronuntiation is thrown upon the particle *as*. It seems most amazing to me, that this should be so common a blunder.

“*SIMPLEX munditiis*” has been esteemed universally to be a phrase at once very expressive, and of very difficult interpretation : at least, not very capable to be explained without circumlocution. What objection can we make to that single word “*élegant*,” which excludes the glare and multiplicity of ornaments on one side, as much as it does dirt and rusticity on the other ?

THE

passion or the heart, in opposition to the language of reflexion and the head.

THE most frequent mistake that is made, seems to be that of the means for the end : thus riches for happiness, and thus learning for sense. The former of these is hourly observable : And as to the latter, methinks, this age affords frequent and surprizing instances.

IT is with real concern, that I observe many persons of true poetical genius endeavouring to quench their native fire, that they may exhibit learning without a single spark of it. Nor is it uncommon to see an author translate a book, when with half the pains he could write a better : but the translation favours more of learning ; and gives room for notes, which exhibit more.

LEARNING, like money, may be of so base a coin, as to be utterly void of use ; or, if sterling, may require good management, to make it serve the purposes of sense or happiness.

70
WHEN

with the utmost tenderness. The person whom he obliges has otherwise lost his freedom :

“ Hâc ego si compellar imagine, cuncta resigno :

“ Nec somnum plebis laudo fatur altitium ; nec

“ Otia divitiis Arabum liberrima muto.”

THE amiable and the severe, Mr. Burke's sublime and beautiful, by different proportions, are mixed in every character. Accordingly, as either is predominant, men imprint the passions of love or fear. The best punch depends on a proper mixture of sugar and lemon.

I themselves a character of insincerity, from what is in truth mere inconstancy. And there are persons of warm, but changeable passions; perhaps the sincerest of any in the very instant they make profession, but the very least to be depended on through the short duration of all extremes. It has often puzzled me, on this account, to ascertain the character of lady Luxborough*; yet whatever were her principles, I esteem lord Bolingbroke's to have been the same. She seemed in all respects the female lord Bolingbroke.

THE principal, if not the only, difference betwixt honesty and honor, seems to lie in their different motives: the object of the latter being reputation; and of the former, duty.

IT is the greatest comfort to the poor, whose ignorance often inclines them to an ill-grounded envy, that the rich must die as well as themselves.

* Sister to lord Bolingbroke: with her the author had enjoyed a literary correspondence.

THE

money as of more importance, than the person who
possess it; and that no conduct is wise, beside what
has a tendency to enrich us.

ONE should not destroy an insect, one should not
quarrel with a dog, without a reason sufficient to vin-
dicate one through all the courts of morality.

THE trouble occasioned by want of a servant, is
so much less than the plague of a bad one, as it is
less painful to clean a pair of shoes than undergo an
excess of anger.

THE fund of sensible discourse is limited; that of
jest and badinerie is infinite. In many companies
then, where nothing is to be learnt, it were, perhaps,
better to get upon the familiar footing: to give
and take in the way of raillery.

WHEN a wife or mistress lives as in a jail, the
person that confines her lives the life of a jailor.

THERE seems some analogy betwixt a person's
manner in every action of his life.

LADY Luxborough's hand-writing was, at the same
time, delicate and masculine. Her features, her air,
her

regard to the three last, extends to their drawing, verification, &c. &c. &c.

RICHES deserve the attention of young persons rather than old ones; though the practice is otherwise.

TO consume one's time and fortune at once, without pleasure, recompence, or figure, is like pouring forth one's spirits rather in phlebotomy than enjoyment.

PARENTS are generally partial to great vivacity in their children, and are apt to be more or less fond of them in proportion to it. Perhaps, there cannot be a symptom less expressive of future judgment and solidity. It seems thoroughly to preclude not only depth of penetration, but also delicacy of sentiment. Neither does it seem any way consistent with a sensibility of pleasure, notwithstanding all external appearances. It is a mere greyhound puppy in a warren, that runs at all truths, and at all sorts of pleasure; but does not allow itself time to be successful in securing any. It is a busy bee, whose whole time

THE queen of Sweden declared, “ she did not
“ love men as men ; but merely because they were
“ not women.” What a spirited piece of satyr!

IN mixed conversation, or amongst persons of no
great knowledge, one indulges one’s self in discourse
that is neither ingenious nor significant. Vapid
frivolous chit-chat serves to pass away the time. But
corked up again in retirement, we recover our wonted
strength, spirit, and flavour.

THE making presents to a lady one addresses, is
like throwing armour into an enemy’s camp, with a
resolution to recover it.

HE that lies a-bed all a summer’s morning, loses
the chief pleasure of the day : he that gives up
his youth to indolence, undergoes a loss of the same
kind.

SPLEEN is often little else than obstructed perspi-
ration.

THE regard, men externally profess for their supe-
riors, is oftentimes rewarded—in the manner it de-
serves.

METHINKS,

SHINING characters are not always the most agreeable ones. The mild radiance of an emerald is by no means less pleasing than the glare of a ruby.

MANKIND suffers more by the conflict of contrary passions, than that of passion and reason: yet, perhaps, the truest way to quench one passion is to kindle up another.

PRUDENT men should lock up their motives, giving only their intimates a key.

THE country esquire limits his ambition to a pre-eminence in the knowledge of horses; that is, of an animal that may convey him with credit, ease, and safety, the little journeys he has to go. The philosopher directs his ambition to some well-grounded science, which may, with the same ease, credit, and safety, transport him through every stage of being; so that he may not be overthrown by passion, nor trailed insipidly along by apathy.

TOM Tweedle played a good fiddle; but, nothing satisfied with the inconsiderable appellation of a fiddler, dropped the practice, and is now no character.

ceived, most forcibly co-operate.

THE philosophers and antient sages, who de-claimed against the vanity of all external advantages, seem in an equal degree to have countenanced and authorized the mental ones, or they would condemn their own example.

SUPERIORITY in wit is more frequently the cause of vanity than superiority of judgment; as the person that wears an ornamental sword, is ever more vain than he that wears an useful one.

THE person who has a superiority in wit is enabled, by the means of it, to see his superiority: Hence a deference expected, and offence taken upon the failure. Add to this that wit, considered as fancy, renders all the passions more sensible; the love of fame more remarkably so; and you have some sort of reason for the revenge taken by wits upon those who neglect them.

IN the quarrels of our friends, it is incumbent on us to take a part—in the quarrels of mere acquaintance,

but tends to make it so.

‘HAD I the money those paintings cost,’ says Torper, ‘methinks I would have discovered some better method of disposing of it.’ ‘And in what would you have expended it?’ ‘I would buy some fine horses.’ ‘But you have already what answer your purpose!’ ‘Yes, but I have a particular fancy for a fine horse.’ ‘And have not I, who bought these pictures, the same argument on my side?’ The truth is, he who extols his own amusements, and condemns another person’s, unless he does it as they bear relation to virtue or vice, will at all times find himself at a loss for an argument.

PEOPLE of real genius have strong passions; people of strong passions have great partialities; such as Mr. Pope for Lord Bolingbroke, &c. Persons of slow parts have languid passions, and persons of languid passions have little partiality. They neither love, nor hate, nor look, nor move, with the energy of a man of sense. The faults of the former should

EXTREME volatile and sprightly tempers seem inconsistent with any great enjoyment. There is too much time wasted in the mere transition from one object to another. No room for those deep impressions, which are made alone by the duration of an idea; and are quite requisite to any strong sensation, either of pleasure or of pain. 'The bee to collect honey, or the spider to gather poison, must abide some time upon the weed or flower. They whose fluids are mere sal volatile, seem rather chearful than happy men. The temper above described is oftener the lot of wits, than of persons of great abilities.

There are no persons more solicitous about the preservation of rank, than those who have no rank at all. Observe the humours of a country christening; and you will find no court in Christendom so ceremonious as the quality of Brentford.

CRITICKS will sometimes prefer the faulty state of a composition to the improved one, through mere perverseness: In like manner, some will extol a person's past conduct, to depreciate his present. These are some of the numerous shifts and machinations of envy.

TREES

THE term Indecision, in a man's character, implies an idea very nicely different from that of Irresolution : yet it has a tendency to produce it ; and, like that, has often its original in excessive delicacy and refinement.

PERSONS of proud yet abject spirits will despise you for those distresses, for which the generous mind will pity, and endeavour to befriend you ; a hint, to whom only you should disclose, and from whom you should conceal them. Yet, perhaps, in general, it may be prudent to conceal them from persons of an opposite party.

THE sacrificing of our anger to our interest is oftentimes no more, than the exchange of a painful passion for a pleasurable.

THERE are not five in five hundred that pity, but, at the same time, also despise ; a reason that you should be cautious to whom and where you complain. The farthest a prudent man should proceed in gene-

tention to the minuter parts of dress, is, I believe, properly, in the general run, esteemed a symptom of irresolution. But, yet, instances are seen to abound in the French nation to the contrary. And in our own, that of Lord Mark Kerr was an instance equal to a thousand. A snuff-box hinge, rendered invisible, was an object on which his happiness appeared to turn ; which, however, might be clouded by a speck of dirt, or wounded by a hole in the heel of his stocking. Yet this man's intrepidity was shewn beyond all contradiction. What shall we say then of Mr. Gray, of manners very delicate, yet possessed of a poetical vein fraught with the noblest and sublimest images, and of a mind remarkably well stored with the more masculine parts of learning ?—Here, perhaps, we must remain in suspense—For though taste does not imply manners, so neither does it preclude them : or what hinders, that a man should feel that same delicacy in regard to real honor, which he does in regard to dress ?

If beneficence be not in a person's will, what imports it to mankind, that it is ever so much in his power ? And yet we see how much more regard is
generally

A PERSON that is not merely stupid, is naturally under the influence of the acute passions, or the slow—The principle of revenge is meant for the security of the individual ; and supposing a person has not courage to put it immediately into practice, he commonly strives to make himself remarkable for the perseverance of his resentment. Both these have the same motive to impress a dread upon our enemies of injuring us for the future : and though the world be more inclined to favor the rash than the phlegmatic enemy, it is hard to say which of the two has given rise to more dismal consequences—The reason of this partiality may be deduced from the same original, as the preference that is given to down-right impudence before hypocrisy. To be cheated into an ill-placed esteem, or to be undermined by concealed malignity, discovers a contempt for our understanding, and lessens the idea we entertain of it ourselves. They hurt our pride more than open violence, or undisguised impudence.

KING James the First, willing to involve the regal power in mystery, that, like natural objects, it might appear

to say, it was presumption for him to make conjectures on the occasion. A person of refinement seems to have his pleasures distinct from the common run of men : what the world calls important, is to him wholly frivolous ; and what the world esteems frivolous, seems essential to his tranquillity.

THE apparatus of a funeral among the middle rank of people, and sometimes among the great, has one effect that is not frivolous. It in some measure dissipates and draws off the attention from the main object of concern. Weaker minds find a sort of relief in being compelled to give directions about the manner of interment : and the great solemnity of the hearse, plumes, and escutcheons, though they add to the force of terror, diminish that of simple grief.

THERE are some people whom you cannot regard, though they seem desirous to oblige you ; nay, even though they do you actual services. This is the case wherever their sentiments are too widely different from your own. Thus a person truly avaricious can never make himself truly agreeable to
one

said to feel nothing but the point of a sword; and one could more easily pardon them, if this apathy were the effect of philosophy, and not want of thought. But what I would inculcate is, with tempers thus different one should never attempt any close connexion:

“Lupis & agnis quanta fortito obtigit,

“Tecum mihi discordia est.”

Yet it may be a point of prudence to shew them civility, and allow a toleration to their various propensities. To converse much with them would not only be painful, but tend to injure your own disposition: and to aim at obtaining their applause, would only make your character inconsistent.

THERE are some people who find a gloomy kind of pleasure in glouting, which could hardly be increased by the satisfaction of having their wishes granted. This is, seemingly, a bad character, and yet often connected with a sense of honour, of conscious merit, with warm gratitude, great sincerity, and many other valuable qualities.

THERE is a degree of understanding in women, with which one not only ought to be contented, but
absolutely

it causes them to proceed with greater violence towards other and other objects ; and so ad infinitum. I wish, for my pocket, an elegant etui ; and gold to remove the pain of wishing, and partake the pleasure of enjoyment. I would part with the purchase-money, for which I have less regard ; but the gratification of this wish would generate fifty others, that would be ruinous. See Epictetus ; who, therefore, advises to resist the first.

VIRTUE and agreeableness are, I fear, too often separated ; that is, externals affect and captivate the fancy, where internal worth is wanting, to engage and attach one's reason—A most perplexing circumstance ; and no where more remarkable, than when we see a wise man totally enslaved by the beauty of a person he despises.

I know not whether encreasing years do not cause one to esteem fewer people, and to bear with more.

QUERE, whether friendship for the sex do not tend to lessen the sensual appetite ; and vice versâ.

I THINK,

To be at once a rake, and to glory in the character, discovers at the same time a bad disposition and a bad taste.

THERE are persons who slide insensibly into an habit of contradiction. Their first endeavour, upon hearing aught asserted, is to discover wherein it may be plausibly disputed. This, they imagine, gives an air of great sagacity; and if they can mingle a jest with contradiction, think they display great superiority. One should be cautious against the advances of this kind of propensity, which loses us friends, in a matter generally of no consequence.

THE solicitude of peers to preserve, or to exalt, their rank, is esteemed no other than a manly and becoming ambition. The care of commoners, on the same subject, is deemed either vanity, formality, or pride.

AN income for life only seems the best calculated for the circumstances and situation of mortal man: the farther property in an estate encreases the difficulty of disengaging our affections from this world,
2 and

SURPRIZE quickens enjoyment, and expectation banishes surprize; this is the simple reason, why few pleasures, that have engrossed our attention previously, ever answer our ideas of them. Add to this, that imagination is a great magnifier, and causes the hopes we conceive to grow too large for their object—Thus expectation does not only destroy the advantage of surprize, and so flattens pleasure; but makes up hope for an imaginary addition, which gives the pain of disappointment.

1 "Keep us steadfast in any faith;" but conditionally, that it be a right one.

WHEN a tree is falling, I have seen the labourers, by a trivial jerk with a rope, throw it upon the spot where they would wish it should lie. Divines, understanding this text too literally, pretend, by a little interposition in the article of death, to regulate a person's everlasting happiness. I fancy, the allusion will hardly countenance their presumption.

WHEN misfortunes happen to such as dissent from us in matters of religion, we call them judgments: when to those of our own sect, we call them tryals: when to persons neither way distinguished, we are content to impute them to the settled course of things.

IN regard to church-musick, if a man cannot be said to be merry or good-humoured when he is tickled till he laughs, why should he be esteemed devout or pious when he is tweedled into zeal by the drone pipe of an organ?—In answer to this it may be said, that if such an elevation of the spirits be

THE rich man, adjoining to his country-seat, erects a chapel, as he pretends, to God Almighty, but, in truth, to his own vain-glory; furnishes it with luxurious conveniences, for prayers that will be never said. The poor man kneels by his bedside, and goes to Heaven before him.

I SHOULD think, a clergyman might distinguish himself by composing a set of sermons upon the ordinary virtues extolled in classic writers, introducing the ornamental flourishes of Horace, Juvenal, &c.

1. AGAINST family-pride, might be taken from Juvenal's "Stemmata quid faciunt," Horace's "Non quia Mæcenas", and Marius's speech in Sallust. The text "Is not this Joseph the carpenter's son?"

2. A SERMON upon the advantages of competency, contentment, and rural life, might be abundantly embellished from the classics, and would be both grateful and serviceable to the common people: as the chief passion from which they suffer is envy, I believe, misplaced.

3. ANO-

ing the breach betwixt grace and works,
ation and election ; solving the revelations ;
aining the precise nature of Urim and
m !

s a common argument amongst divines, in
alf of a religious life, that a contrary be-
has such consequences when we come to
is indeed true, but seems an argument of a
nate kind : the article of death is more fre-
of short duration. Is it not a stronger per-
that virtue makes us happy daily, and re-
the fear of death from our lives antecedent-
n that it smoothes the pillow of a death-

is a question whether the remaining superstiti-
nong the vulgar of the English nation ought
y to be removed : The notion of a ghost's ap-
nce for the discovery of murder, or any fla-
act of injustice ; " that what is got over the
vil's back will be spent under his belly ;"
at cards are the devil's books," &c.

in deserts of wild beasts; to expose their offspring
as soon as born, &c. &c. there should seem to be no
universal moral sense; and of consequence, none.

It is not now, "We have seen his star in the
east," but "We have seen the star on his breast,
and are come to worship him."

It is said, and I believe justly enough, that
crimes appear less heinous to a person that is about
committing them, than to his conscience afterwards.
Is then the crime to be imputed to him in the degree
he foresaw it, or in that he reflects upon it? perhaps
the one and the other may incline towards an ex-
treme.

THE word "Religio" amongst the Romans, and
the word "Church" among the Christians, seem
to have more interpretations than almost any other.
"Malus procidit, eâ religione moti."—Livy, p.
1150. vol. II. Here religion seems to mean pro-
digy—"Si quis tale sacrum solenne duceret, nec
se sine religione & piaculo id omittere posse,"
Livy 1157. Here it seemingly means impiety:
"Piaculum"

cretius.

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THE pope's wanton excommunications ; his cautious pardon of sins ; his enormous indulgences, and other particulars of like nature, shew that whatever religions may practise cruelty) it is peculiarly the church that makes a jest of God Almighty.

THE word Church has these different senses :

1. A set of people ordained to assist at divine service.

2. The members of a certain religious profession, including clergy and laity.

3. A large piece of building, dedicated to the service of God, and furnished with proper conveniences for those who meet to worship him.

4. A body of people, who too frequently harass and infest the laity according to law, and who conceal their real names under that of a spiritual court.

How ready have all nations been, after having allowed a proper portion of laud and praise to their own abilities, to attribute their success in war to

e of their cause; and which of the two has the
r claim to it, none but Providence can itself
ver. In the next, it should be observed, that
fs by no means demonstrates justice. Again,
must not wholly forget to consider, that success
be no more than a means of destruction. And
, supposing success to be really and absolutely
l, do we find that individuals are always fa-
ed with it in proportion to their desert; and if
ndividuals, why must we then suppose it to be
uniform recompence of society?

r is often given as a reason why it is incumbent
God Almighty's justice, to punish or reward so-
ties in this world, because, hereafter, they can-
be punished or rewarded, on account of their dis-
tion. It is, indeed, true that human vengeance
t act frequently in the gross; and whenever a
ernment declares war against a foreign society,
inds it needful to chastise any part of it's own,
t of necessity involve some innocent individuals,
n the guilty. But it does not appear so evident,
an omniscient and omnipotent Being, who
knows

SOCIETIES then are to be considered as the casual arbitrary assortments of human institution. To suppose that God Almighty will, by means of punishments, often called judgments, destroy them promiscuously, is to suppose that he will regulate his government according to the cabals of human wisdom. I mean to be understood here, with regard to what are called judgments, or, in other words, præternatural interpositions of Providence. In a natural way, the constitution of the universe requires, that the good must often suffer with the bad part of society. But in regard to judgments upon whole bodies (which we have days appointed to deprecate) let us introduce a case, which may serve to illustrate the improbability.

SOCIETIES, I suppose then, are not divine, but human bundles.

IMAGINE a man to mix a large quantity of sand and gunpowder; then parcel out the composition into different heaps, and apply fire to them separately. The fire, it is very obvious, would take no notice of the bundles; would by no means consume, here and there, a bundle in the gross, but

Justice is it to punish a society promiscuously,
to involve an innocent son in the punish-
ment due to a sinful father? to this I answer, the
general system (which we need not doubt, upon
the whole, is right) occasions both the good and
to suffer many times indiscriminately. But
to go much farther—They say God, as it were,
interferes, in opposition to the settled course of
things, to punish and include societies in one pro-
digious vengeance. Were he to inflict extraordi-
nary punishments distinct from those which sin en-
tails upon us, he surely would not regulate them
as mere human assortments, but would make the
clear distinction of good and evil individuals.

NEITHER do I see why it is so necessary, that
societies, either here or hereafter, should be punish-
ed as societies. “The soul that sinneth, it shall
die.”

How happy may a lord bishop render a peo-
ple at the hour of death, by bestowing on him his
blessing, and giving him assurance of salvation?
Is the same with regard to religious opinions in
general. They may be confirmed and established to
their

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much assistance: If the rustic's tenor of behaviour approach nearer to the brutes, he also appears to approach nearer to their happiness.

You pray for happiness—Consider the situation or disposition of your mind at the time, and you will find it naturally tends to produce it.

In travelling, one contrives to allow day-light for the worse part of the road. But in life, how hard is it, that every unhappiness seems united towards the close of our journey! pain, fatigue, and want of spirits; when spirits are more immediately necessary to our support! of which nothing can supply the place beside religion and philosophy! But then the foundation must be laid in meditation and enquiry! at an unmolested season, when our faculties are strong and vigorous; or the tempest will most probably throw down the superstructure.

How is a man said to be guilty of incredulity? Are there not sizes of understandings adapted to the different sorts, and as it were sizes, of narrations?

THE attraction of bodies and social affection of
ids seem in many respects analogous.

ATTRactions of either kind are less perspicuous,
less preceptible, through a variety of counter-
actions that diminish their effect. Were two
ons to meet in Ispahan, though quite strangers
ach other here, would they not go near to feel
ind of friendship, on the single score of their
g Englishmen? would they not pass a chearful
ing together over rice and sherbett?—In like
ner, suppose two or three cotemporaries only,
meet on the surface of the globe, amid myriads
ersons of all other ages whatsoever, would they
discover a mutual tendernefs, even though they
been enemies when living. What then remains,
that we revive the memory of such relations now,
order to quicken our benevolence? that we are
country-men, is a consideration that is more
monly inculcated, and limits our benevolence to
aller number also. That we are contemporaries,
persons whom future history shall unite, who,

ly be just, and requisite, to comprehend all
of mankind.

THE best notion we can conceive of God, may
that he is to the creation what the soul is to the
y :

— “Deus est quodcunque vides, ubicunque
“moveris.”

WHAT is man, while we reflect upon a Deity,
ose very words are works ; and all whose works
wonders !

PRAYER is not used to inform, for God is om-
scient : not to move compassion, for God is without
affions : not to shew our gratitude, for God knows
ur hearts.—May not a man, that has true notions,
e a pious man though he be silent ?

To honour God, is to conceive right notions of
him, says some antient that I have forgot.

I KNOW

“Acts not by partial, but by general laws.”

WHAT one understands by a general Providence, that attention of the Almighty to the works of his creation, by which they pursue their original course, without deviating into such eccentric motions as must immediately tend to the destruction of the system. Thus a philosopher is enabled to foretell eclipses with precision; and a stone thrown upward falls uniformly to the ground. Thus an injury awakes resentment; and good office earns to us our benefactor. And it seems no unworthy idea of Omnipotence, perhaps, to suppose that God first constituted a system, that stood in no need of his counter-acting or suspending the first laws of motion.

BUT, after all, the mind remains; and we can never know it to be either impossible, or improbable, that God directs the will? Now whether the divine Being occasions a ruin to fall miraculously, in direct opposition to the ordinary laws of nature, upon the head of Chartres—or whether he inclines Chartres to go near a wall whose center of gravity is unsupported, makes no material difference.

of the rest ; and to try this, I have often solli-
a stranger to hum a tune, and have seldom
d of success. This, however, does not extend
talents beyond the sphere of taste ; and Handel
evidently wrong, when he fancied himself born
command a troop of horse.

HUMANITY, in general, may be divided into per-
sons of understanding and persons of genius ; each
which all admit of many subordinate degrees.
persons of understanding, I mean persons of
sound judgment ; formed for mathematical deduc-
tions and clear argumentation. By persons of
genius, I would characterize those in whom true
and genuine fancy predominates ; and this whether
assisted or not by cultivation.

I HAVE thought that genius and judgment may,
in some respects, be represented by a liquid and a
solid. The former is, generally speaking, remark-
able for its sensibility, but then loses its impression
soon : the latter is less susceptible of impression
but retains it longer.

DIVIDING

Pedants	15
Persons of common sense	40
Wits	15
Fools	15
Persons of a wild uncultivated taste	10
Persons of original taste, improved by art	5

THERE is hardly any thing so uncommon, as a true native taste improved by education.

THE object of taste is corporeal beauty ; for though there is manifestly a τὸ πρῶτον ; a “ pulchrum,” an honestum,” and “ decorum,” in moral actions ; and although a man of taste that is not virtuous commits a greater violence upon his sentiments than any other person ; yet, in the ordinary course of speaking, a person is not termed a man of taste, merely because he is a man of virtue.

ALL beauty may be divided into absolute and relative, and what is compounded of both.

IT is not uncommon to hear a modern Quixote insist upon the superiority of his idol or Dulcinea ; and, not content to pay his own tribute of adoration,

beauty, before he grows eloquent upon the

every thing seems to derive it's pretensions to
on account of its color, smoothness, varie-
uniformity, partial resemblance to something
proportion, or suitableness to the end pro-
some connexion of ideas, or a mixture of all

to the beauty of colors, their present effect
is in proportion to their impulse ; and scarlet,
if it not for habit, would affect an Indian before
other colors.

RESEMBLANCES wrought by art ; pictures, bus-
statues, please.

COLUMNS, proportioned to their incumbent
weight ; but herein we suppose homogeneous ma-
terials ; it is otherwise, in case we know that a co-
lumn is made of iron.

HABIT,

piration, would not the present make of mouths
have subjected a man to the name of Bocha chica ?

It is probable, that a clown would require more
color in his Chloe's face, than a courtier.

We may see daily the strange effects of habit, in
respect of fashion. To what colors, or proportions,
does it not reconcile us !

CONCEIT is false taste ; and very widely different
from no taste at all.

BEAUTY of person should, perhaps, be estimated
according to the proportion it bears to such a
make and features as are most likely to produce the
love of the opposite sex. The look of dignity,
the look of wisdom, the look of delicacy and re-
finement, seem in some measure foreign. Perhaps,
the appearance of sensibility may be one ingre-
dient ; and that of health, another. At least, a
cadaverous countenance is the most disgusting in the
world.

I KNOW

is more delighted with a quarto. This instance, at least, may serve to explain what I intend.

I BELIEVE, it sometimes happens that a person may have what the artists call an ear and an eye, without taste: for instance, a man may sometimes have a quickness in distinguishing the similitude or difference of lines and sounds, without any skill to give the proper preference betwixt the combinations of them.

TASTE produces different effects upon different complexions. It consists, as I have often observed, in the appetite and the discernment; then most properly so called, when they are united in equal proportions.

WHERE the discernment is predominant, a person is pleased with fewer objects, and requires perfection in what he sees. Where the appetite prevails, he is so much attached to beauty, that he feels a gratification in every degree in which it is manifested. I frankly own myself to be of this latter

ait, I mean with regard to the resemblance it
to the original, seems no other than that they
rest on different features in the original; and
different stress is owing to different complexions
and.

PEOPLE of little or no taste commend a person
t's corpulency. I cannot see, why an excre-
scence of belly, cheek, or chin, should be deemed
more beautiful than a wen on any other part of
the body. Through a connexion of ideas, it may
be the beauty of a pig or an ox.

THERE seems a pretty exact analogy between
objects and the senses. Some tunes, some tastes,
of visible objects, please at first, and that only;
others only by degrees. and then long—(Raspberry-
—Green-tea—Alley-Croaker—Air in Ariadne—
Iron's Robe—and a Bishop's Lawn). Perhaps,
some of these instances may be ill enough chosen;
but the thing is true.

TUNES, with words, please me the more in pro-
portion as they approach nearer to the natural
sound of the words to which they are assigned.

Scotch

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returne the most regular and well-proportioned
n of limbs and features is at the same time the
st healthful one: the fittest to perform the func-
ns and operations of the body. If so, a perfectly
lthful form is a perfectly beautiful form—Health
beauty, and the most perfect health is the most
fect beauty. To have recourse to experience :
e most sickly and cadaverous countenance is the
st provocative to love; or rather the most incon-
tent with it. A florid look, to appear beautiful,
ust be the bloom of health, and not the glow of
fever.

AN obvious connexion may be traced betwixt
moral and physical beauty; the love of symmetry
nd the love of virtue; an elegant taste and per-
ect honesty. We may, we must, rise from the
ove of natural to that of moral beauty: such is
the conclusion of Plato, and of my Lord Shaftes-
bury.

WHEREVER there is a want of taste, we gene-
rally observe a love of money, and cunning: and
whenever taste prevails, a want of prudence, and an
utter disregard to money.

remation of this sort. A bull is goaded by the
e of sex in general, without the least appearance
any distinction in favor of the more beautiful in-
idual. Accordingly men devoid of taste are
a great measure indifferent as to make, com-
xion, feature; and find a difference of sex suf-
ent to excite their passion in all its fervor. It is
thus where there is a taste for beauty, either ac-
ate or erroneous. The person of a good taste
quires real beauty in the object of his passion; and
person of bad taste requires something which
substitutes in the place of beauty.

PERSONS of taste, it has been asserted, are also
best qualified to distinguish, and the most prone
admire, moral virtue: nor does it invalidate this
axiom, that their practice does not correspond.
The power of acting virtuously depends in great
measure upon withstanding a present, and perhaps
sensual, gratification, for the sake of a more distant
and intellectual satisfaction. Now, as persons of
the taste are men of the strongest sensual appetites,
it happens that in balancing present and future,
they are apt enough to allow an unreasonable ad-
vantage to the former. On the other hand, a more
phlegmatic

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* Corn
land 157
to grow

and to charity, companion, maintenance, and animity; and we cannot fail to vote his taste glorious triumph which it deserves.

HERE is a kind of counter-taste, founded on rize and curiosity, which maintains a sort of ship with the true; and may be expressed by the e Concetto. Such is the fondness of some persons knife-haft made from the royal-oak, or a tobacco-topper from a mulberry-tree of Shakespear's own ating. It gratifies an empty curiosity. Such is the al resemblance of Apollo and the nine Muses in iece of agate; a dog expressed in feathers, or a od-cock in mohair. They serve to give surprize. t a just fancy will no more esteem a picture be- use it proves to be produced by shells, than a wri- r would prefer a pen because a person made it ith his toes. In all such cases, difficulty should ot be allowed to give a casting weight; nor a nee- le be considered as a painter's instrument, when he s so much better furnished with a pencil*.

T 2

PERHAPS

* Cornelius Ketel, born at Gonda in 1548; landed in Eng- land 1573; settled at Amsterdam 1581; took it into his head to grow famous by painting with his fingers instead of pencils.—

The

r. The same, perhaps, is true of the grandeur
of some antient buildings—And the reason is, that
the effects of a pencil are distinct and limited, where-
as the descriptions of the pen leave the imagination
room to expatiate; and Burke has made it ex-
ceedingly obvious, that indistinctness of out-line is
a source of the sublime.

WHAT an absurdity is it, in framing even prints,
to suffer a margin of white paper to appear beyond
the ground; destroying half the relieve the lights
were intended to produce! Frames ought to con-
form with paintings; or to appear as distinct as
possible: for which reason, frames of wood inlaid,
or otherwise variegated with colors, are less suitable
than gilt ones, which, exhibiting an appearance of
metal, afford the best contrast with color.

THE peculiar expression in some portraits is
owing to the greater or less manifestation of the soul
in some of the features.

THERE

the whim took—His success increased—His fingers appearing
too easy tools, he then undertook to paint with his feet.—See
Walpole's Book of Painters.

We see
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see often what the world calls regular features, a good complexion, almost totally unanimated any discovery of the temper or understanding. Whenever the regularity of feature, beauty of complexion, the strong expression of sagacity and serenity, concur in one face, the features are irresistible.

BUT even here it is to be observed, that a sort of sympathy has a prodigious bias—Thus a person of great beauty, with regular features and complexion, will have the preference with a spectator of the sensitive cast; and so of the rest.

THE soul appears to me to discover herself most in the mouth and eyes; with this difference, that the mouth seems the more expressive of the temper, and the eye of the understanding.

Is a portrait, supposing it as like as can be to the person for whom it is drawn, a more or less beautiful object than the original face? I should think, a perfect face must be much more pleasing than any representation of it; and a set of ugly features

antage or bad features to have their effect diminished ; but surely, never can be the interest of good ones.

S O F T N E S S of manner seems to be in painting, that smoothness of syllables is in language, affecting the sense of sight or hearing, previous to any correspondent passion.

T H E “ theory of agreeable sensations ” founds them upon the greatest activity or exercise an object occasions to the senses, without proceeding to fatigue. Violent contrasts are upon the footing of roughness or inequality.—Harmony or similitude, on the other hand, are somewhat congenial to smoothness.—In other words, these two recommend themselves ; the one to our love of action, the other to our love of rest. A medium, therefore, may be most agreeable to the generality.

A N harmony in colours seems as requisite, as a variety of lines seems necessary to the pleasure we expect from outward forms. The lines, indeed, should be well varied ; but yet the opposite sides of any thing should shew a balance, or an appearance

...e for proportions in visible objects, who never
elefs can hardly be faid to have a relifh or tafte
r either. I mean, that a perfon may diftinguifh
otes and tones to a nicety, and yet not give a
fcerning choice to what is preferable in mufick.
he fame, in objects of fight.

O N the other hand, they cannot have a proper
eeling of beauty or harmony, without a power of
difcriminating thofe notes and proportions on which
harmony and beauty fo fully depend.

W H A T is faid, in a treatife lately published, for
beauty's being more common than deformity (and
feemingly with excellent reason,) may be alfo faid
for virtue's being more common than vice.

Q U E R E, Whether beauty do not as much re-
quire an oppofition of lines, as it does an harmony
of colors?

T H E paffion for antiquity, as fuch, feems in fome
meafure oppofite to the tafte for beauty or perfection.
It is rather the foible of a lazy and pufillanimous
difpofition, looking back and refting with pleasure

—hunc atque hunc superare laboret.
nstat equis auriga suos vincentibus; illum
Præteritum temnens extremos inter euntem."

GAIN, the

Nil actum reputans, si quid restaret agendum "

least applicable, of any character, to a mere
varian; who, instead of endeavouring to im-
or to excel, contents himself, perhaps, with
vering the very name of a first inventor; or
tracing back an art that is flourishing, to the
first source of its original deformity.

HAVE heard it claimed by adepts in musick,
the pleasure it imparts to a natural ear, which
little or nothing to cultivation, is by no
as to be compared to what they feel themselves
the most perfect composition—The state of the
tion may be best explained by a recourse to
cts that are analogous—Is a country-fellow less
k with beauty than a philosopher or an anato-
who knows how that beauty is produced?
ely no. On the other hand, an attention to the
t—They may, indeed, feel a pleasure of an-
other

the familiarity with objects which we happen to
see since we came into the world.—Our taste
uniformity, from what we have observed in the
individual parts of nature, a man, a tree, a beast,
bird, or insect, &c.—our taste for regularity from
what is within our power to observe in the several
perfections of the whole system.

A LANDSKIP, for instance, is always irregular,
and to use regularity in painting, or gardening,
would make our work unnatural and disagreeable.
Thus we allow beauty to the different, and almost
opposite, proportions of all animals.

T H E R E is, I think, a beauty in some forms, in-
dependent of any use to which they can be applied.
I know not whether this may not be resolved into
smoothness of surface; with variety to a certain
degree, that is comprehensible without much diffi-
culty.

As to the dignity of colors, Quere, Whether
those that affect the eye most forcibly, for instance,
scarlet, may not claim the first place; allowing their
beauty

absolute and relative. Absolute is that above-mentioned. Relative is that by which an object passes, through the relation it bears to some other.

OUR taste of beauty is, perhaps, compounded of all the ideas that have entered the imagination from our birth. This seems to occasion the different opinions that prevail concerning it. For instance, a foreign eye esteems those features and dresses handsome, which we think deformed.

Is it not then likely that those who have seen most objects, throughout the universe, "*cæteris paribus*," will be the most impartial judges: because they will judge truest of the general proportion which was intended by the Creator; and is best.

THE beauty of most objects is partly of the absolute and partly of the relative kind. A Corinthian pillar has some beauty dependent on its variety and smoothness: which I would call absolute; and also a relative beauty, dependent on its tapering and foliage; which, authors say, was first copied from the leaves of plants, and the shape of a tree.

UNIFORMITY

ended. It seems that nature herself considers it beauty, as the external parts of the human frame are made uniform to please the sight; which is surely the case of the internal, that are not seen.

HUTCHINSON determines absolute beauty to depend on this, and on variety; and says it is in a compound ratio of both. Thus an octagon excels a square; and a square, a figure of unequal sides: but carry variety to an extreme, and it loses it's effect. For instance, multiply the number of angles till the mind loses the uniformity of parts, and the figure is less pleasing; or, as it approaches nearer to a round, it may be said to be robbed of it's variety.

BUT, amidst all these eulogiums of variety, it is proper to observe, that novelty sometimes requires a little abatement. I mean, that some degree of familiarity introduces a discovery of relative beauty, more than adequate to the bloom of novelty.—This is, now and then, obvious in the features of a face, the air of some tunes, and the flavor of some dishes. In short, it requires some familiarity to become acquainted

image, bustos, basso-relievos, painting,) requires
firmity. For instance, an octagon is much more
useful than a figure of unequal sides; which is
of course various and disagreeable.

D

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A DE

A
DESCRIPTION
OF
THE LEASOWES,
THE
SEAT

OF THE LATE

WILLIAM SHENSTONE, Esq;

By R. DODSLEY.

DESCRIPTIO
OF
THE LEASOWE
THE
S E A T

OF THE LATE
WILLIAM SHENSTONE,
BY R. DODSLEY.



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DESCRIPTION

O F

THE LEASOWES*.

THE Leasowes is situate in the parish of Hales Owen, a small market town, in the county Salop; but furrounded by other counties, and forty miles from Shrewsbury, as it is near ten to the borders of Shropshire. Though a paternal estate, it was never distinguished for any peculiar beauties till the time of it's late owner. It was reserved for a person

* The following description was intended to give a friend some idea of the Leasowes—which having been so justly admired by persons of the best taste, and celebrated by the Muse of such an original genius as Mr. Shenstone; it is hoped, the public will not be displeased with this slight attempt to perpetuate those beauties, which time, or the different taste of some future possessor, may destroy.

atural beauties, Mr. Shenstone's only study was to
ive them their full effect. And although the form in
hich things now appear be indeed the consequence
f much thought and labor, yet the hand of art is no
ay visible either in the shape of ground, the disposi-
on of trees, or (which are here so numerous and
riking) the romantic fall of his cascades,

BUT I will now proceed to a more particular de-
ription. About half a mile short of Hales Owen, in
our way from Birmingham to Bewdley, you quit the
eat road (at N^o 1.) and turn into a green lane on
e left hand, where, descending in a winding man-
r to the bottom of a deep valley finely shaded,
e first object that occurs is a kind of ruined wall,
d a small gate, within an arch, inscribed, "The
iory Gate" (N^o 2.) Here, it seems, the company
ould properly begin their walk; but generally
use to go up with their horses or equigage to the
use (N^o 2;) from whence returning, they de-
nd back into the valley. Passing through a small
te (N^o 3.) at the bottom of the fine swelling lawn
at furrounds the house, you enter upon a winding
th, with a piece of water on your right. The path
d water, over-shadowed with trees that grow upon
the

down the valley, you pass beside a small
4) root-house, where on a tablet are these

“ Here in cool grot, and mossy cell,
“ We rural fays and faeries dwell ;
“ Tho’ rarely seen by mortal eye,
“ When the pale moon, ascending high,
“ Darts thro’ yon lines her quivering beams,
“ We frisk it near these crystal streams.

“ Her beams, reflected from the wave,
“ Afford the light our revels crave ;
“ The turf, with daisies broider’d o’er,
“ Exceeds, we wot, the Parian floor ;
“ Nor yet for artful strains we call,
“ But listen to the water’s fall.

“ Would you then taste our tranquil scene
“ Be sure your bosoms be serene ;
“ Devoid of hate, devoid of strife,
“ Devoid of all that poisons life :
“ And much it ’vails you in their place,
“ To graft the love of human race.

“ But harm betide the wayward swain,
“ Who dares our hallow'd haunts profane !”

THESE sentiments correspond as well as possible
th the ideas we form of the abode of fairies ; and
pearing deep in this romantic valley, serve to keep
ve such enthusiastic images while this sort of scene
ntinues.

You now pass through The Priory (N^o 5) Gate
fore-mentioned, and are admitted into a part of
e valley somewhat different from the former ; tall
es, high irregular ground, and rugged scars. The
ght presents you with, perhaps, the most natural,
not the most striking, of the many cascades here
und : the left, with a sloping grove of oaks ; and
e center, with a pretty circular landkip appearing
rough the trees, of which Hales Owen steeple, and
her objects at a distance, form an interesting part.
he (N^o 6) seat beneath the ruined wall has these
es of Virgil inscribed, suiting well with the gene-
l tenor of Mr. Shenstone's late situation :

————— “ Lucis habitamus opacis,
“ Riparumque toros et prata recentia rivis
“ Incolimus.”

You

ve once for all, that a number of these extem-
benches (two stumps with a tranverse board)
chiefly intended as hints to spectators, left in
ng cursorily thro' the farm they might suffer any
at immense variety the place furnishes, to escape
notice. The stream attending us, with it's
eable murmurs, as we descend along this pleasing
ay, we come next to a (N^o 7) small seat, where
have a sloping grove upon the right, and on the
a striking vista to the steeple of Hales Owen,
ch is here seen in a new light. We now descend
her down this shady and sequestered valley, ac-
panied on the right by the same brawling rivulet
ning over pebbles, till it empties it's self into a
piece of (N^o 8) water at the bottom. The path
e winding to the left, conforms to the water be-
e-mentioned; running round the foot of a small
l, and accompanying this semi-circular lake into
other winding valley, somewhat more open, and
t less pleasing than the former. However, before
e enter this, it will be proper to mention a seat
out the center of this water scene, where the ends
this are lost in the two valleys on each side; and
front it is invisibly connected with another piece

ack ground of this scene is very beautiful, and exhibits a picture of villages and varied ground, finely held up to the eye.

I SPEAK of all this as already finished; but, through some misfortune in the mound that pounds up the water, it is not compleated.

WE now leave the (N^o 9) Priory upon the left, which is not meant for an object here, and wind long into the other valley. And here I cannot but take notice of the judgment which formed this piece of water; for, although it be not very large, yet, as it is formed by the concurrence of three vallies, in which two of the ends are hid, and in the third it seems to join with the large extent of water below, it is, to all appearance, unbounded. I must confess I never saw a more natural bed for water, or any kind of lake that pleased me better. But it may be thought to mention, that this water, in it's full extent, is as a yet more important effect from Mr. Shenstone's house, where it is seen to a great advantage. We now, by a pleasing serpentine walk, enter a narrow glade in the valley, the slopes on each side finely covered

WE now proceed to a (N^o 11) seat beneath a prodigiously fine canopy of spreading oak, on the back of which is this inscription,

“ Huc ades, O Melibœe ! caper tibi salvus et

“ hœdi ;

“ Et si quid cessare potes, requiesce sub umbra.”

The picture before it is that of a beautiful home scene ; a small lawn of well-varied ground, encompassed with hills and well-grown oaks, and embellished with a cast of the piping Faunus, amid trees and shrubs on a slope upon the left ; and on the right, and nearer the eye, with an urn thus inscribed :

“ INGENIO ET AMICITIAE

“ GVLIELMI SOMERVILLE.”

And on the opposite side,

“ G. S. POSVIT,

“ Debitâ spargens lacrimâ favillam

“ Vatis amici.”

thicket of many sort of willows, into a large root-
house, inscribed to the Right Honourable the Earl of
Amford. It seems, that worthy peer was present at
the first opening of the cascade (N^o 12) which is the
principal object from the root-house, where the eye
presented with a fairy vision, consisting of an irre-
gular and romantic fall of water, very unusual, one
hundred and fifty yards in continuity; and a very
striking scene it affords. Other cascades may pos-
sibly have the advantage of a greater descent and a
larger torrent; but a more wild and romantic appear-
ance of water, and at the same time strictly natural,
what I never saw in any place whatever. This
scene, though comparatively small, is yet aggrandized
with so much art, that we forget the quantity of wa-
ter which flows through this close and overshaded
valley; and are so much transported with the intricacy
of the scene, and the concealed height from whence it
flows, that we, without reflection, add the idea of
magnificence to that of beauty. In short, it is not but
upon reflection that we find the stream is not a Nia-
gara, but rather a waterfall in miniature; and that
the same artifice, upon a large scale, were there large
trees

ng they ever saw.

PROCEEDING on the right-hand path, the next at affords a scene of what Mr. Shenstone used to call his forest ground, consisting of wild green slopes creeping through dingle, or irregular groupings of trees, a confused mixture of savage and cultivated ground, held up to the eye, and forming a landscape fit for the pencil of Salvator Rosa.

WINDING on beside this lawn, which is over-arched with spreading trees, the eye catches at intervals, over an intermediate hill, the spire of Hales church, forming here a perfect Obelisk—the urn to Mr. Somerville, &c. And now passing through a kind of thicket, we arrive at a (N^o 13) natural bower of almost circular oaks, inscribed in the manner following:

“ To Mr. DODSLEY,

“ Come then, my friend, thy sylvan taste display,

“ Come hear thy Faunus tune his rustic lay ;

only embellishes this scene, but is also seen from
court before the house, and from other places.
is surrounded by venerable oaks, and very happily
ated. From this bower also you look down
on the fore-mentioned irregular ground shut up
h trees on all sides, except some few openings to
more pleasing parts of this grotesque and hilly
ntry. The next little (N^o 15) bench affords the
, but, not most striking, view of the Priory. It
ndeed a small building; but seen as it is beneath
es, and it's extremity also hid by the same, it has
some fort the dignity and solemn appearance of a
ger edifice.

PASSING through a gate, we enter a small open
ve, where the first seat we find affords a picturesque
w, through trees, of a clump of oaks at a distance,
r-shadowing a little cottage upon a green hill.
e thence immediately enter a perfect dome or cir-
ar temple of magnificent beeches, in the center
which it was intended to place an antique altar,
a statue of Pan. The path, serpentizing through
s open grove, leads us by an easy ascent to a
° 16) small bench with this motto,

“ Me

which alludes to the retired situation of the grove. There is also seen, through an opening to the left, a pleasing landscape of a distant hill, with a whited farm-house upon the summit ; and to the right hand a beautiful round slope, crowned with a clump of large firs, with a pyramidal seat on it's center ; to which, after no long walk, the path conducts us.

BUT we first come to another view of the Priory, more advantageous, and at a better distance, to which the eye is led down a green slope, through a scenery of tall oaks, in a most agreeable manner ; the grove we have just past on one side, and a hill of trees and thicket on the other, conducting the eye to a narrow opening through which it appears.

WE now ascend to a (N^o 17) small bench, where the circumjacent country begins to open ; in particular a glass-house appears between two large clumps of trees, at about the distance of four miles ; the glass-houses in this country not ill resembling a distant pyramid. Ascending to the next seat, which

what he thought some want of life in this part
the farm, and to keep up the spectator's attention
he came to scale the hill beyond.

INSCRIPTION.

- SHEPHERD, would'st thou here obtain
- Pleasure unalloy'd with pain?
- Joy that suits the rural sphere?
- Gentle shepherd, lend an ear.

- Learn to relish calm delight,
- Verdant vales and fountains bright;
- Trees that nod on sloping hills,
- Caves that echo tinkling rills.

- If thou can'st no charm disclose
- In the simplest bud that blows;
- Go, forsake thy plain and fold,
- Join the crowd, and toil for gold.

- Tranquil pleasures never cloy;
- Banish each tumultuous joy:
- All but for love—for love inspires
- Fonder wishes, warmer fires.

• Love

“ Crimson leaves the rose adorn;
“ But beneath ’em lurks a thorn;
“ Fair and flow’ry is the brake,
“ Yet it hides the vengeful snake.

“ Think not she, whose empty pride
“ Dares the fleecy garb deride,
“ Think not she, who, light and vain,
“ Scorns the sheep, can love the swain.

“ Artless deed and simple dress
“ Mark the chosen shepherdes;
“ Thoughts by decency controul’d,
“ Well conceiv’d, and freely told.

“ Sense, that shuns each conscious air,
“ Wit, that falls ere well aware;
“ Generous pity, prone to sigh
“ If her kid or lamkin die.

“ Let not lucre, let not pride,
“ Draw thee from such charms aside;
“ Have not those their proper sphere?
“ Gentler passions triumph here.

“ See,

“ Seek no more—the rest is vain ;
“ Pleasure ending soon in pain :
“ Anguish lightly gilded o’er :
“ Close thy wish, and seek no more.”

AND now passing through a wicket, the path
leads up the back part of a circular green hill,
covering little of the country till you enter a
copse of stately firs upon the summit. Over-
looked by these firs is an octagonal (N^o 18) seat,
the back of which is so contrived as to form
a table or pedestal for a bowl or goblet, thus
described—

“ To all friends round the Wrekin ! ”

A facetious inscription, being an old Shropshire
proverb, is a commemoration of his country friends,
in which this part of Shropshire is divided. Add
to this, that the Wrekin, that large and venerable
mountain appears full in front at the distance of about
three miles.

THE

to make a complete picture. A long serpentine stream washes the foot of this hill, and is lost behind trees at one end and a bridge thrown over at the other. Over this the eye is carried from very romantic home scenes to very beautiful ones at a distance. It is impossible to give an idea of that immense variety, that fine configuration of parts, which engage our attention from this place. In one of the compartments you have a simple scene of a cottage, and a road winding behind a farmhouse half covered with trees upon the top of some wild sloping ground ; and in another view of the town, appearing from hence as upon the shelving banks of a large piece of water in the flat. Suffice it to say, that the hill and vale, plain and woodland, villages and single houses, blue distant mountains that skirt the horizon, and green hills romantically jumbled, that form the intermediate ground, make this spot more than commonly striking—nor is there to be seen an acre of level ground through the large extent to which the eye is carried.

HENCE

ERE we wind through a (N° 19) small thicket,
soon enter a cavity in the hill, filled with trees,
the center of which is a seat, from whence is dis-
cussed, gleaming across the trees, a considerable
length of the serpentine stream before-mentioned,
passing under a flight rustic bridge to the right,
thence we ascend in a kind of Gothic (N° 20) alcove,
passing down a slope, sided with large oaks and tall
trees, which together over-arch the scene. On
the back of this building is found the follow-

I N S C R I P .

- “ Or toyle in fortune’s giddy spheare;
 Do not too rashly deeme amyffe
 “ Of him, that bydes contented here.
 “ Nor yet disdeigne the russet stoale,
 “ Which o’er each carelesse lymbe he flyngs :
 “ Nor yet deryde the beechen bowle,
 “ In whyche he quaffs the lympid springs.
 “ Forgive him, if at eve or dawne,
 “ Devoide of worldlye cark he stray :
 “ Or all beside some flowerye lawne,
 “ He waste his inoffensive daye.
 “ So may he pardonne fraud and strife,
 “ If such in courtlye haunt he see :
 “ For faults there beene in busye life,
 “ From whiche these peaceful glennes are free.”

Below this alcove is a large sloping lawn, finely
 bounded, crossed by the serpentine water before-men-
 tioned, and interspersed with single, or clumps of
 oaks at agreeable distances. Further on, the scene is
 finely varied ; the hills rising and falling towards the
 opposite

in croiss roads, is a very considerable object. Near
joining to this, is a feat, from whence the water
seen to advantage in many different stages of it's
gress; or where (as a poetical friend once ob-
ed) the proprietor has taken the Naiad by the
d, and led her an irregular dance into the
ley.

PROCEEDING hence through a (N^o 21) wicket,
enter upon another lawn, beyond which is a new
atre of wild shaggy precipices, hanging coppice
und, and smooth round hills between, being not
y different, but even of an opposite character to
ground from which we passed. Walking along
head of this lawn, we come to a (N^o 22) feat
er a spreading beech, with this

I N S C R I P T I O N.

Hoc erat in votis : modus agri non ita magnus,
Hortus ubi, et tecto vicinus jugis aquæ fons,
Et paulum sylvæ super his foret. Auctius atque
Dii melius fecere"————

IN the center of the hanging lawn before you, is
covered the house, half hid with trees and bushes.

A little

ank, a very fine one. Hence passing still a-long
e top of the lawn, we cross another gate, and be-
nd the fence begin to descend into the valley.
bout half way down it is a (N^o 23) small bench,
hich throws the eye upon a near scene of hanging
oods and shaggy wild declivities, intermixt with
nooth green slopes and scenes of cultivation.

WE now return again into the great lawn at bot-
om, and soon come to a (N^o 24) seat, which gives
a nearer view of the water before-mentioned, between
the trunks of high over-shadowing oaks and beeches ;
beyond which the winding line of trees is continued
down the valley to the right. To the left, at a dis-
tance, the top of Clent hill appears, and the house
upon a swell, amidst trees and bushes. In the center,
the eye is carried by a sideling view down a length
of lawn, till it rests upon the town and spire of
Hales, with some picturesque and beautiful ground
rising behind it.

SOMEWHAT out of the path, and in the center of
a noble clump of stately beeches, is a (N^o 25) seat
inscribed to Mr. Spence in these words :

DICAT AMICITIA.

MDCCLVIII.

WE now, through a small gate, enter what is called the Lover's (N^o 26) Walk, and proceed immediately to a seat where the water is seen very advantageously at full length; which, though not large, is so agreeably shaped, and has its bounds so well concealed, that the beholder may receive less pleasure from many lakes of greater extent. The margin on one side is fringed with alders, the other is over-hung with most stately oaks and beeches; and the middle beyond the water presents the Hales Owen scene, with a groupe of houses on the slope behind, and the horizon well fringed with the wood. Now winding a few paces round the margin of the water, we come to another small bench, which presents the former scene somewhat varied, with the addition of a whited village among the trees upon a hill: Proceeding on, we enter the leafing gloom of this agreeable walk, and come to (N^o 27) bench beneath a spreading beech that over-hangs both walk and water, which has been called the Affignation seat, and has this inscription on the back of it.

“ Nerine

Here the path begins gradually to ascend beneath a depth of shade, by the side of which is a small bubbling rill, either forming little peninsula's, rolling over pebbles, or falling down small cascades, all under cover, and taught to murmur very agreeably. This very soft and pensive scene, very properly stiled the Lover's Walk, is terminated with an ornamented (N^o 28) urn, inscribed to Miss Dolman, a beautiful and amiable relation of Mr. Shenstone's, who died of the small-pox, about twenty-one years of age, in the following words on one side :

PERAMABILI SUAE CONSOBRINAE

M. D.

On the other side :

AH MARIA

PVELLARUM ELEGANTISSIMA,

AH FLORE VENUSTATIS ABREPTA,

VALE !

HEU QUANTO MINUS EST

CVM RELIQUIS VERSARI,

QVAM TVI

MEMINISSE !

X 2

THE

the house appears, and makes upon the whole
pleasing picture. The path still winds under
up the hill, the steep declivity of which is
that eased by the serpentine sweep of it, till
me to a small bench with this line from Pope's
;

Divine oblivion of low-thoughted care!"

opening before it presents a solitary scene of
thickets, and precipice, and terminates upon
n hill, with a clump of firs on the top of it.

now find the great use as well as beauty of
serpentine path in climbing up this wood. The
at of which, alluding to the rural scene before
the following lines from Virgil:

—— "Hic latis otia fundis
deluncæ, vivique lacus, hic frigida Tempe,
jugitusque boum, mollesque sub arbore somni."

the eye, looking down a slope beneath the
ing arms of oak and beech trees, passes first
ome rough furzy ground, then over water to
rge swelling lawn, in the center of which the
is discovered among trees and thickets. This
forms

five miles distance.

STILL winding up into the wood, we come to a flight of stairs opening through the trees to a bridge of five piers, crossing a large piece of water at about half a mile's distance. The next feat looks down from a considerable height, along the side of a steep precipice, upon irregular and pleasing ground. And now we turn upon a sudden into a long straight-lined walk in the wood, arched over with tall trees, and terminating with a small rustic building. Though the walk, as I said, be straight-lined, yet the base rises and falls so agreeably, as leaves no room to censure its formality. About the middle of this avenue, which runs the whole length of this hanging wood, we arrive unexpectedly at a lofty (N^o 30) Gothic feat, whence we look down a slope, more considerable than that before-mentioned, through the wood on each side. This view is indeed a fine one; the eye first travelling down over well-variegated ground into the valley, where is a large piece of water, whose sloping banks give all the appearance of a noble river. The ground from hence rises gradually to the top of Clent Hill, at three or four miles dis-

ects and beautiful shape of ground ; and all at
a distance as to admit of being seen distinctly.

HENCE we proceed to the (N^o 31) rustic build-
before-mentioned, a slight and unexpensive edi-
fice, formed of rough unhewn stone, commonly called
the Temple of Pan ; having a trophy of the
Pallas and Syrinx, and this inscription over the en-
trance :

‘ Pan primus calamos cera conjungere plures
‘ Edocuit ; Pan curat oves, oviumque magistros.”

Thence mounting once more to the right, through
a dark umbrageous walk, we enter at once upon
a lightfome high natural terrace, whence the eye is
brought down over all the scenes we have seen before,
together with many fine additional ones, and all
viewed from a declivity that approaches as near a
precipice as is agreeable. In the middle is a (N^o 32)
temple with this inscription :

DIVINI GLORIA RVRIS !

To

mented within with all the romantic scenery the Chinese ever yet devised, it would, perhaps, afford him the highest idea he could possibly conceive of earthly happiness. He would certainly wish to swim in it. Suffice it to say, that the horizon, or rim, is as finely varied as the cavity. It would be idle here to mention the Clee Hills, the Wrekin, the Welsh Mountains, or Caer Caradoc, at a prodigious distance; which, though they finish the scene agreeably, should not be mentioned at the Leafowes, the beauty of which turns chiefly upon distinguishable scenes. The valley upon the right is equally enriched, and the opposite side thereof well fringed with woods; and the high hills on one side this long winding vale rolling agreeably into the hollows on the other. But these are a kind of objects, which, though really noble in the survey, will not strike a reader in description, as they would a spectator upon the spot.

HENCE returning back into the wood, and crossing Pan's temple, we go directly down the slope, into another part of Mr. Shenstone's grounds, the path leading down through very pleasing home

od, a pretty cottage under trees in the more
tant part of the concave, and a farm-house upon
right, all picturesque objects.

THE (N^o 33) next and the subsequent seat afford
pretty much the same scenes a little enlarged; with
addition of that remarkable clump of trees,
led Frankly Beeches, adjoining to the old family
of the Lytteltons, and from whence the present
rd Lyttelton derives his title.

WE come now to an handsome (N^o 34) Gothic
en, backed with a clump of firs, which
ows the eye in full front upon a cascade in the
ley, issuing from beneath a dark shade of pop-
. The house appears in the center of a large
lling lawn, bushed with trees and thicket. The
asing variety of easy swells and hollows, bounded
scenes less smooth and cultivated, affords the
st delightful picture of domestic retirement and
quillity.

WE now descend to a (N^o 35) seat enclosed with
dsome pales, and backed with firs, inscribed to
rd Lyttelton. It presents a beautiful view up a
valley

hanging wood already mentioned, with the Gothic screen on the slope of the center.

WINDING still downwards, we come to a (N^o 36) small feat, where one of the offices of the house, and a view of a cottage on very high ground, is seen over the tops of the trees of the grove in the adjacent valley, giving an agreeable instance of the abrupt inequality of ground in this romantic well-variegated country. The next (N^o 37) feat shews another face of the same valley, the water gliding calmly along betwixt two seeming groves without any cascade, as a contrast to the former one where it was broken by cascades. The scene very significantly alluded to by the motto :

“ Rura mihi, et rigui placeant in vallibus amnes,
“ Flumina amem, filvasque inglorius !”

WE descend now to a beautiful gloomy scene, called Virgil's Grove, where on the entrance we pass by a small obelisk on the right hand with this inscription :

re this is a right bench, where some of the
e objects are seen again, but in a different point
light. It is not very easy either to paint or de-
e this delightful grove: however, as the for-
has been more than once attempted, I will hope
pologize for an imperfect description, by the
culty found by those who have aimed to sketch
ith their pencil. Be it, therefore, first observed,
the whole scene is opaque and gloomy, consisting,
small deep valley or dingle; the sides of which
nclosed with irregular tufts of hazel and other
erwood; and the whole over-shadowed with lofty
s rising out of the bottom of the dingle, through
ch a copious stream makes it's way through
y banks, enamelled with primroses, and va-
of wild wood flowers. The (N^o 38) first seat
approach is thus inscribed,

CELEBERRIMO POETAE

IACOBO THOMSON

PROPE FONTES ILLI NON FASTIDITOS

G. S.

SEDEM HANC ORNAVIT.

Quæ tibi, quæ tali reddam pro carmine dona?

Nam neque me tantum venientis sibilus austri,

“ Nec

into the flat below, by the light that glimmers in front, and by the sound of various cascades, by which the winding stream is agreeably broken. Opposite to this seat the ground rises again in an easy concave to a kind of dripping fountain, where a small rill trickles down a rude nich of rock work, through fern, liverwort, and aquatic weeds. The green area in the middle, through which the stream winds, being as well shaped as can be imagined. After falling down these cascades, it winds under a bridge of one arch, and then empties itself into a small lake which catches it a little below. This terminates the scene upon the right; and after these objects have some time amused the spectator, his eye rambles to the left, where one of the most beautiful cascades imaginable is seen, by way of incident, through a kind of vista, or glade, falling down a precipice over-arched with trees, and strikes us with surprize. It is impossible to express the pleasure which one feels on this occasion; for though surprize alone is not excellence, it may serve to quicken the effect of what is beautiful. I believe, none ever behold this grove, without a thorough sense of satisfaction; and were one to chuse any
one

ed. We now proceed to a seat at the bottom of
large root on the side of a slope, with this in-
tention,

O let me haunt this peaceful shade ;
Nor let Ambition e'er invade
The tenants of this leafy bower
That shun her paths, and slight her power.

Hither the peaceful Halcyon flies
From social meads, and open skies ;
Pleas'd by this rill her course to steer,
And hide her sapphire plumage here.

The trout, bedropt with crimson stains,
Forfakes the river's proud domains ;
Forfakes the sun's unwelcome gleam,
To lurk within this humble stream.

And sure I hear the Naiad say,
Flow, flow, my stream, this devious way,
Tho' lovely soft thy murmurs are,
Thy waters lovely cool and fair.

Flow, gentle stream, nor let the vain
Thy small unfully'd stores disdain :

“ Nor

THE scene in this place is that of water stealing
ong through a rude sequestered vale, the ground
each side covered with weeds and fieldflowers, as
at before is kept close-shaven. Farther on, we
lose all sight of water, and only hear the noise, with-
out having the appearance; a kind of effect which
the Chinese are fond of producing in what they call
their scenes of enchantment. We now turn all on
a sudden upon the high cascade, which we admired
before in vista. The scene around is quite a grotto
of native stone running up it, roots of trees over-
hanging it, and the whole shaded over head. How-
ever, we first approach upon the left a chalybeat
spring, with an iron bowl chained to it, and this
inscription upon a stone,

FONS FERRUGINEVS

DIVAE QUAE SECESSV ISTO FRVI CONCEDIT.

Then turning to the right, we find a stone seat,
making part of the aforesaid cave, with this well-
applied inscription,

INTUS AQVAE DVLGIS, VIVOQVE SEDILIA SAXO;
NYMPHARVM DOMVS.

Which

ay up to the house. One seat first occurs under a
nady oak as we ascend the hill; soon after, we
nter the shrubbery which half surrounds the house,
here we find two seats thus inscribed, to two of his
nost particular friends. The first thus,

AMICITIAE ET MERITIS

RICHARDI GRAVES:

IPSAE TE, TITYRE, PINVS,

PSI TE FONTES, IPSA HAEC ARBVSTA VOCABANT.

And a little further the other, with the following
nscription,

AMICITIAE ET MERITIS

RICHARDI JAGO.

From this last is an opening down the valley over a
large sliding lawn, well edged with oaks, to a piece
of water crossed by a considerable bridge in the
flat—the steeple of Hales, a village amid trees,
making on the whole a very pleasing picture. Thus
winding through flowering shrubs, beside a mena-
gerie for doves, we are conducted to the stables.
But let it not be forgot, that on the entrance into
this shrubbery, the first object that strikes us is a
Venus de Medicis, beside a bason of gold fish, en-
compassed round with shrubs, and illustrated with
the following inscription.

—“ Semi-

“ The bold, the pert, the gay.

“ Not her whose amorous leer prevail’d

“ To bribe the Phrygian boy;

“ Not her who, clad in armour, fail’d

“ To save disastrous Troy.

“ Fresh rising from the foamy tide,

“ She every bosom warms;

“ While half withdrawn she seems to hide,

“ And half reveals, her charms.

“ Learn hence, ye boastful sons of taste,

“ Who plan the rural shade;

“ Learn hence to shun the vicious waste

“ Of pomp, at large display’d.

“ Let sweet concealment’s magic art

“ Your mazy bounds invest;

“ And while the sight unveils a part,

“ Let fancy paint the rest.

“ Let coy reserve with cost unite

“ To grace your wood or field;

“ No ray obtrusive pall the sight,

“ In aught you paint, or build.

“ 'Tis bashful beauty ever twines
“ The most coercive chain;
“ 'Tis she, that sov'reign rule declines,
“ Who best deserves to reign.



Vide Stanza III.

T O
Mr. S H E N S T O N E.

Written on a Ferme Ornée, near Birmingham.

By the late Lady LUXBOROUGH.

'T I S Nature here bids pleasing scenes arise,
And wisely gives them Cynthio to revise :
To veil each blemish ; brighten every grace ;
Yet still preserve the lovely parent's face.
How well the bard obeys, each valley tells ;
These lucid streams, gay meads, and lonely cells ;
Where modest art in silence lurks conceal'd,
While nature shines so gracefully reveal'd,
That she triumphant claims the total plan,
And, with fresh pride, adopts the work of man.

em in amicitia sic erraremus !”

Hoz.

he tall youth, by partial fate's decree,
fluence born, and from restraint set free.
eeks the scenes of gay resort,
the rout, the play-house, and the court :
me varnish'd nymph of dubious fame,
'd peerefs, counterfeits a flame.

n now, enraptur'd, swear and sigh,
ce, drink, revel, all he knows not why ;
ind fate restor'd to country air,
the roses of some rural fair :
her unaffected native charms,
ion soon his bosom warms ;
d from idle dreams, he takes a wife,
the genuine happiness of life.

n the vacant season of the year,
nplar gay begins his wild career.
to seat o'er pompous scenes he flies,
with equal wonder and surprize ;
of domes, arcades, and temples grown,
atigued, not satisfy'd, to town.
e kinder Genius point his way
the Muses o'er thy Leafowes stray,

Charm'd

The cares, the pleasures of the world forgot,
Of calm content he hails the genuine sphere,
And longs to dwell a blissful hermit here.

VERS

Y 2

Go,

to the Bard in Lealows' happy groves;
alth, and sweet converse with the Muse he
loves!
left votary of the tuneful Nine,
bling hand, attempts her artless line,
s such as untaught nature brings;
ontaneous, like thy native springs.

what airy forms around me rise?
mountain glows with richer dies;
dance a pigmy crowd appear,
! an infant voice salutes my ear:
thy aim we know, thy task approve;
it honour, and his genius love:
hat verdant carpets has he spread,
ightly we our mystic mazes tread!
each shady grove and rural seat,
ng streams and flowing numbers sweet!
ou not mark, amid the winding dell,
neful verse adorns the mossy cell?
very fairy of our sprightly train
o bless the woodland and the plain.
s we move, unbidden beauties glow,
en turf brightens, and the violets blow;
e with thoughts sublime we bless the swain,
nspire, nor he attends, in vain.

“ By others foster’d, lend to others praise ;
“ No longer to the favoring world refuse
“ The welcome treasures of thy polish’d Muse ;
“ The scatter’d blooms, that boast thy valu’d name
“ Collect, unite, and give the wreath to fame :
“ Ne’er can thy virtues, or thy verse, engage
“ More solid praise than in this happiest age,
“ When sense and merit’s cherish’d by the throne,
“ And each illustrious privilege their own.
“ Tho’ modest be thy gentle Muse, I ween,
“ Oh, lead her blushing from the daisy’d green
“ A fit attendant on Britannia’s Queen.”

Ye sportive elves, as faithful I relate
Th’ intrusted mandates of your fairy state,
Visit these wilds again with nightly care ;
So shall my kine, of all the herd, repair
In healthful plight to fill the copious pail !
My sheep lie pent with safety in the dale :
My poultry fear no robber in the roost,
My linen more than common whiteness boast :
Let order, peace, and housewifry be mine ;
SHENSTONE, be fancy, fame, and fortune thine.

COTSWOLD

what art thou, whose voice unknown
sours on these plains it's tender moan?
the nymph in SHENSTONE's dale,
with plaintive note bewail
forfakes th' Aonian maids,
inconstant rills and shades?
O, sweet nymphs — alas, in vain
invite, and thou complain—
While he woo'd the gentle throng,
Soft lay and melting song,
The herd around him stray'd,
The lambkins play'd,
The Naiad ceas'd to lave
Her limbs amid the wave.
The Graces danc'd; the rosy band
Of Loves went hand in hand;
The Pleasures strew'd the way
With sweetest flowers: and every ray
The fond Muse, with rapture fir'd,
Saw thought his breast inspir'd.
The hills rejoic'd, the valleys rung,
The hills smil'd, while SHENSTONE sung.

So

And with immortal numbers fill
Each rocky cave and vocal hill.

The source of this enchantment? Dwells it in
oods? or waves there not a magic wand
e translucent waters? Sure, unseen,
favoring power directs the happy lines
etch these beauties; swells the rising hills,
oops the dales, to Nature's finest forms,
, undetermin'd, infinite; untaught
e or compass, yet supremely fair."

Philenor, as with raptur'd gaze
s'd Damon's farm. From distant plains
at his friend's abode: nor had the fame
ew-form'd Arcadia reach'd his ear.

us the swain, as o'er each hill and dale,
wn or thicket he pursu'd his way:
is it gilds the verdure of these meads
hues more bright than fancy paints the flowers
radise? What Naiad's guiding hand
, thro' the broider'd vale, these lucid rills,
murmuring as they flow, bear melody
their banks; and thro' the vocal shades,
ve the music of the woodland choir?
pensive Dryad rais'd yon solemn grove,
e minds contemplative, at close of day
ng, muse o'er Nature's various works,

" Her

“ And herds and bleating flocks, domestic fowl,
“ And those that swim the lake, fees rising round
“ More pleasing landships than in Tempe’s vale
“ Penéus water’d. Yes, some sylvan god
“ Spreads wide the varied prospect; waves the woods,
“ Lifts the proud hills, and clears the shining lakes;
“ While, from the congregated waters pour’d,
“ The bursting torrent tumbles down the steep
“ In foaming fury; fierce, irregular,
“ Wild, interrupted, cross’d with rocks and roots,
“ And interwoven trees; till, soon absorb’d,
“ An opening cavern all its rage entombs.
“ So vanish human glories! Such the pomp
“ Of swelling warriors, of ambitious kings,
“ Who fret and strut their hour upon the stage
“ Of busy life, and then are heard no more!

“ Yes, ’tis enchantment all—And see, the spells,
“ The powerful incantations, magic verse,
“ Inscrib’d on every tree, alcove, or urn.—
“ Spells!—Incantations!—ah, my tuneful friend!
“ Thine are the numbers! thine the wondrous work!—
“ Yes, great magician! now I read thee right,
“ And lightly weigh all sorcery, but Thine.
“ No Naiad’s leading step conducts the rill;

“ Nor

More potent spells than they."—No more the swain,
lo, his Damon, o'er the tufted lawn
vancing, leads him to the social dome.

TO

“ And all their echoes mourn.” MILT.

‘T I S past! my friend; the transient scene is
clos’d!

The fairy pile, th’ enchanted vision, rais’d
By Damon’s magic skill, is lost in air!

What tho’ the lawns and pendant woods remain,
Each tinkling stream, each rushing cataract,
With lapse incessant echoes thro’ the dale?
Yet what avails the lifeless landscape now?
The charm’s dissolv’d; the Genius of the wood,
Alas! is flown—for Damon is no more.

As when from fair Lyceum, crown’d with pines,
Or Mænalus, with leaves autumnal strew’d,
The tuneful Pan retires; the vocal hills
Resound no more, and all Arcadia mourns.

Yet here we fondly dreamt of lasting joys:
Here we had hop’d, from noisy throngs retir’d,
To drink large draughts of friendship’s cordial stream;
In sweet oblivion wrapt, by Damon’s verse,
And social converse, many a summer’s day.

Romantic

the dark laurel spread its glossy shade,
languid bloom the purple lilack blend,
pale laburnum drop it's pensile chain :
ath spreads the fatal shaft, and bids his heir
anplant the cypress round his father's tomb.

Oh ! teach me then, like you, my friend, to raise
moral truths my groveling song ; for, ah !
o long, by lawless fancy led astray,
nymphs and groves I've dreamt, and dancing fawns
Naiad leaning o'er her tinkling urn.
! could I learn to sanctify my strains
th hymns, like those by tuneful Meyrick sung—
rather catch the melancholy sounds
m Warton's reed, or Mason's lyre—to paint
e sudden gloom that damps my soul—But see !
lpomene herself has snatch'd the pipe,
th which sad Lyttelton his Lucia mourn'd ;
d plaintive cries, my SHENSTONE is no more !

R. G.

V E R S E S

“ Ille terrarum mihi præter omnes.

“ Angulus ridet.” HOR.

WOULD you these lov'd recesses trace,
And view fair Nature's modest face?
See her in every field-flower bloom?
O'er every thicket shed perfume?
By verdant groves, and vocal hills,
By mossy grotts, near purling rills,
Where'er you turn your wondering eyes,
Behold her win without disguise.

What tho' no pageant trifles here,
As in the glare of courts, appear;
Tho' rarely here be heard the name
Of rank, or title, power, or fame;
Yet, if ingenuous be your mind,
A bliss more pure and unconfin'd
Your step attends—Draw freely nigh,
And meet the Bard's benignant eye:
On him no pedant forms await,
No proud reserve shuts up his gate;
No spleen, no party views controul
That warm benevolence of soul,

Which

raw freely nigh, and welcome find,
not the costly, yet the kind.
h, he will lead you to the cells
where every Muse and Virtue dwells,
where the green Dryads guard his woods,
where the blue Naiads guide his floods;
where all the Sister-Graces gay,
that shap'd his walk's meandering way,
ark-naked, or but wreath'd with flowers,
e slumbering soft beneath his bowers.

Wak'd by the stock-dove's melting strain,
hold them rise! and, with the train
f nymphs that haunt the stream or grove,
r o'er the flowery champain rove,
in hand in hand—attentive gaze—
nd mark the dance's mystic maze.

“Such is the **WAVING LINE**,” they cry,
For ever dear to Fancy's eye!
Yon stream that wanders down the dale,
The spiral wood, the winding vale,
The path which, wrought with hidden skill,
Slow twining scales yon distant hill
With fir invested—all combine
To recommend the **WAVING LINE**.

“ The structure of the Cyprian dame,
“ And each fair female’s beauteous frame,
“ Shew, to the pupils of Design,
“ The triumphs of the **WAVING LINE.**”

Then gaze, and mark that union sweet,
Where fair convex and concave meet;
And while, quick shifting as you stray,
The vivid scenes or fancy play;
The lawn, of aspect smooth and mild;
The forest ground, grotesque and wild;
The shrub that scents the mountain gale;
The stream rough dashing down the dale.
From rock to rock, in eddies tost;
The distant lake in which ’tis lost;
Blue hills gay beaming thro’ the glade;
Lone urns that solemnize the shade;
Sweet interchange of all that charms
In groves, meads, dingles, rivulets, farms!
If aught the fair confusion please,
With lasting health, and lasting ease,
To him who form’d the blissful bower,
And gave thy life one tranquil hour;
With peace and freedom—these possést,
His temperate mind secures the rest.

But

ov'd by art, their power unfold;
y in courtly scenes to trace
er form of Nature's face:
orn SIMPLICITY—but know,
all our heart-felt joys below,
all which virtue loves to name,
h art consigns to lasting fame,
h fixes wit or beauty's throne,
es its source from HER ALONE.

ARCADIO.

To

I Ye bowers and gay alcoves,
Ye falling streams, ye silver floods,
Ye grottoes, and ye groves !

Alas ! my heart feels no delight,
Tho' I your charms survey ;
While he consumes in pain the night,
In languid sighs the day.

The flowers disclose a thousand blooms,
A thousand scents diffuse ;
Yet all in vain they shed perfumes,
In vain display their hues.

Restrain, ye flowers, your thoughtless pride,
Recline your gaudy heads,
And sadly drooping, side by side,
Embrace your humid beds.

Tall oaks, that o'er the woodland shade,
Your lofty summits rear !
Ah why, in wonted charms array'd,
Expand your leaves so fair !

h, should the fates an arrow send,
And strike the fatal wound,
Who, who shall then your sweets defend,
Or fence your beauties round ?

But hark, perhaps, the plummy throng
Have learnt my plaintive tale,
And some sad dirge, or mournful song,
Comes floating in the gale.

Ah no! they chant a sprightly strain
To soothe an amorous mate ;
Unmindful of my anxious pain
And his uncertain fate.

But see, these little murmuring rills
With fond repinings rove ;
And trickle wailing down the hills,
Or weep along the grove.

Oh mock not if, beside your stream,
You hear me too repine ;
Or aid with sighs your mournful theme,
And fondly call him mine.

Ye

Did he not plant the shady bower,
Where you so blithely meet?
The scented shrub, and fragrant flower,
To make your breezes sweet?

And must he leave the wood, the field,
The dear Arcadian reign?
Can neither verse nor virtue shield
The guardian of the plain?

Must he his tuneful breath resign,
Whom all the Muses love?
That round his brow their laurels twine,
And all his songs approve.

Preserve him, mild Omnipotence!
Our Father, King, and God,
Who clear'st the paths of life and sense,
Or stop'st them at thy nod.

Blest pow'r, who calm'st the raging deep,
His valued health restore,
Nor let the sons of Genius weep,
Nor let the Good deplore.

For happy, happy were the change,
For such a god-like mind,
To go where kindred spirits range,
Nor leave a wish behind.

And tho', to share his pleasures here,
Kings might their state forego;
Yet must he feel such raptures there,
As none can taste below.

V E R S E

Who crown'd thy barren hills with useful shade,
And cheer'd with tinkling rills each silent glade;
Here taught the day to wear a thoughtful gloom,
And there enliven'd Nature's vernal bloom.
Propitious earth! lie lightly on his head,
And ever on his tomb thy vernal glories spread!

II.

On purpose he planted yon trees,
That birds in the covert might dwell;
He cultur'd his rhyme for the bee,
But never would tinge their cell.
Ye lamkins, that play'd at his feet,
Go bleat—and your master behold;
His music was artless and sweet,
His manners as mild as your own.

III.

No verdure shall cover the vale,
No bloom on the blossoms appear;
And Winter discolor the year.

CORYDON

No

I.

COME, shepherds, we'll follow the hearse,
 And see our lov'd Corydon laid :
 Tho' sorrow may blemish the verse,
 Yet let the sad tribute be paid.
 They call'd him the pride of the plain ;
 In sooth, he was gentle and kind ;
 He mark'd in his elegant strain,
 The Graces that glow'd in his mind.

II.

On purpose he planted yon trees,
 That birds in the covert might dwell ;
 He cultur'd his thyme for the bees,
 But never would rifle their cell.
 Ye lambkins, that play'd at his feet,
 Go bleat—and your master bemoan :
 His musick was artless and sweet,
 His manners as mild as your own.

III.

No verdure shall cover the vale,
 No bloom on the blossoms appear ;
 The sweets of the forest shall fail,
 And Winter discolor the year.

His Phyllis was fond of his praise,
And poets came round in a throng ;
They listen'd and envy'd his lays,
But which of them equall'd his song ?
Ye shepherds, henceforward be mute,
For lost is the pastoral strain ;
So give me my Corydon's flute,
And thus—let me break it in twain.

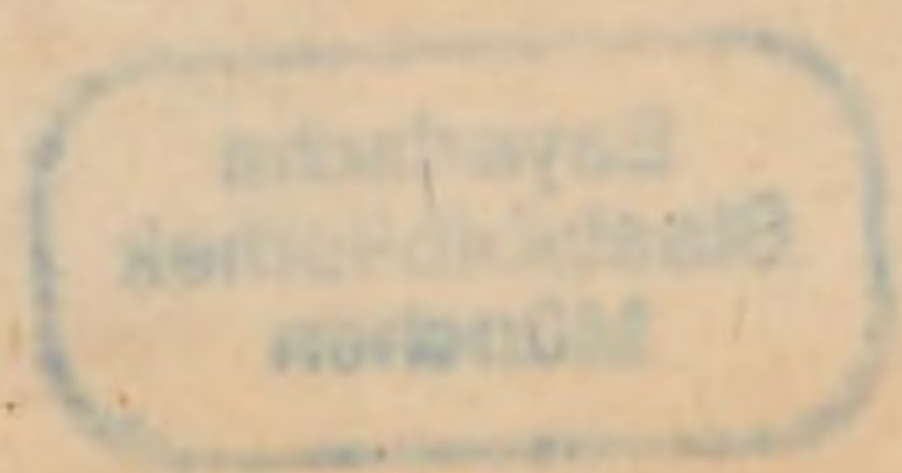
J. CUNNINGHAM.

F I N I S.

His Phillis was lord of his pride,
And poets came round in a throng;
They filled'd and envy'd his lays,
But which of them equal'd his song?
Ye shepherds, henceforth and his name,
For lo! is the pastoral strain;
So give me my Corydon's flute,
And thus—let me break it in twain.

J. CURRIE

P. I. N. I. S.



Shenstone, William, 1714-1763

The works, in verse and prose

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